THE TRUE IDEA OF Janseniſme, BOTH HISTORICK AND DOGMATICK.

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THE TRUE IDEA OF Heresie, BOTH HISTORICK AND DOGMATICK.

THE PREFACE.

Christian Reader,

THERE *is not any thing, which those of the Roman Church do more commonly and constantly boast of, (as there are many things, which they boast of to little purpose, and with less truth;) than the Unity and Agreement in Doctrines, which they have among themselves; and the most superla-*

tively excellent way, that they enjoy, for the preſervation and continuance thereof. This Story, with a tragical exaggeration of differences amongſt Proteſtants, ſerves conſtantly to fill up many Pages in their Writings: and is the principal ſubject of their Popular Declamations, where they have opportunity to vent them. And they have told this Tale ſo often, that many of them, eſpecially thoſe of the common ſort, ſeem to believe it. Verùm ad Populum phaleras. *Thoſe who are wiſe amongſt them, cannot but know the vanity and falſhood of this pretence. It hath been already demonſtrated, and may be again if need require, that there is not one point in which they differ from Proteſtants, wherein they are agreed among themſelves. However it cannot be denyed, but that they induſtriouſly improve all imaginable artifices*

artifices to conceal, at leaſt to give a colourable pretence unto their inteſtine wranglings and debates: being herein, as to their deſign, wiſer than the children of Light; though the means, whereby they purſue it, are remote enough both from wiſdom and honeſty. Where different Opinions, and contradictory Aſſertions have already been vented, and have firmed their ſtation in the Writings of the Doctors of their Church: (as multitudes have done, and that in and about Articles of great importance;) they are ready with their Plea, that theſe differences, as managed by their Catholick Maſters, are not of Faith, or do not impugn it, which way ſoever they are determined. As though the Faith of their Church were comprehenſive of groſs contradictions, in and about the principal Articles of Religion: and thoſe, ſome of them,

such, as that for Opinions of leſs importance they are ready to brand others for Hereticks, and to endeavour their extirpation from the face of the earth. This is the whole of what can be pretended for what is paſt; and therefore remedileſs. How deſtitute of truth and modeſty their plea herein is, hath been declared by many. If any ſingle Perſon, or leſſer number of Men among them, begin at any time to apprehend and divulge ſentiments different from what is generally received, (unleſs it be to make ſome advance in the furtherance and promotion of their own Secular Intereſt and advantages; as all the late inventions and bold attempts of the Jeſuits, *both in their Myſtical and Moral Divinity, openly and plainly do;) they have wayes in readineſs to caſt them and their Opinions out of all notice and conſideration; where*

where they muſt lye untill the Earth give up its dead, and diſcloſe the blood that is ſecretly poured into its womb. They ſeem indeed, at preſent, ſignally reſolved to obviate all progreſſion in Opinions, true or falſe, unleſs they have a direct tendency to the eſtabliſhment, or adoreing of their Papal Omnipotency, and the increaſe of their own Intereſt in the Conſciences, and over the outward concerns of men. And herein are they ſo blindly zealous, as to endeavour, at this day, to fix and gild the Weather-Cock of Papal Perſonal Infallibility, yea, in matters of Fact, on the top of that Tower, the viſible rottenneſs of whoſe Foundations threatens them with a downfall every moment. Some of their preſent differences, as was obſerved, they know, are fixed beyond all poſſibility of reconciliation, or hopes of removal. Such are thoſe

contradictory Opinions, which are the inſeparable adjuncts of ſome of their Religious Orders: which as they more and more diſcover themſelves to be irreconcileable, ſo the relinquiſhment of any of them by their reſpective Aſſertors, is ſo remote from all expectation, that an Age ſcarce produceth an Inſtance of any one individual Perſon, renouncing the Opinions of his own, and entertaining thoſe of another Order; and if any ſuch ſhould be found, he would be looked upon as a Fugitive, if not an Apoſtate. The ſenſe, I confeſs, of theſe differences ſeems to be taken from them by their commonneſs and certainty. It paſſes for granted amongſt them, that in ſome things, wherein both ſides eſteem Religion deeply concerned, the Jeſuits *muſt be of one Opinion, and the* Dominicans *muſt be of another: ſo muſt it be, in other matters,*

ters, between the Dominicans *and* Franciſcans; *the* Hildebrandine Jeſuits *and the* Sorboniſts *alſo. They muſt believe contradictory aſſertions and propoſitions in Religion; and write and preach contradictions, and confute the Opinions of one another: and on that account endleſly purſue mutual feuds and quarrels among themſelves; and yet they are all at perfect agreement. But the relief herein is, that theſe Orders being confirmed and eſtabliſhed, all of them, by the Pope, let them differ and contend whilſt they pleaſe, ſo they fall not into exceſſes evidently beyond the tedder of former ſtrifes, their contentions are to paſs for agreements, and a part of that unity of Faith, which they boaſt in. But yet notwithſtanding all palliating pretences, and the uſe of their utmoſt diligence, their differences ſometimes ariſe to ſuch an height,*

height, being animated with ſtrong and vigorous ſpirits; as, if forcibly ſhut up too long, may threaten their whole Church State with an Earth-quake; that they are neceſſitated to forego their ordinary Artifices and Excuſes, and to bring their battail ad Triarios, *by venturing to ſeek for relief from the Papal See. This uſually is done by one of the Parties litigant; yet not untill they find, on the one hand, their own weakneſs, or that of their cauſe, not to be maintained againſt the impreſſions of their Adverſaries: and, on the other, are ſufficiently prepared to manifeſt, that upon the conſideration of the Perſons engaged; of the ſtate of all things in the places where the Controverſies are agitated; and the Opinions themſelves, whoſe confirmation they endeavour; that the determination of the points in difference, according to their deſire, is*

not

not only ſuitable unto, and compliant with the preſent Intereſt of the See and Court of Rome; *but lies alſo in a handſome tendency to the enlargement of its Authority and Reputation; little or no danger being to be feared from the diſ-ſatisfactions of the Adverſe Party. Theſe are the things, which, upon any ſuch addreſs, the Court of* Rome *doth heedfully and ſcrupulouſly enquire into. Nor will it engage towards a deciſion of any controverted points, untill it hath received full and ample ſatisfaction, that the determination of them hath an evident conſiſtency with its honour, intereſt and advantage. Untill it can come to a Reſolution herein, a thouſand tergiverſations, delayes, pretences of avocation, and diverſions by more important occaſions, difficulties about the things themſelves, ſhall be pretended and pleaded.*

ed. In the mean time, by their Agents, Nuncioes, Emiſſaries and Confidents of all ſorts abroad, they of the Court endeavour to ſound the minds of the great and the many, where the Controverſies are managed; and to take a juſt meaſure of the Intereſts of the ſeveral Parties, engaged in the conteſt depending before his Holineſs. If upon ſearch, inquiry and mature deliberation, it appears, that there is any thing looking towards a ballance between the Parties litigant; the managers of the Politicks of the Roman *See proceed as warily, as if they feared a Scorpion under every ſtone in their way; or ſhould tread on deceitful aſhes, that might burn, if not conſume them. For the moſt part, in ſuch caſes, his Holineſs would be glad, on any terms, to be freed from making a deciſion: and is oftentimes more*

than

than half angry with thoſe, whom he moſt favours, that they ſhould bring him into any ſtraits, by their importunity to have an interpoſition of his Authority on their behalf. But yet it may be things come at laſt to that paſs, that a continued ſuſpence, or abſolute refuſal to determine any thing, is judged to be more noxious and dangerous, than a determination againſt the Intereſt of that Party, which the Court is fully ſatisfied to be ruinable, though at preſent ſome way conſiderable. In this caſe a deciſion ſhall be made; not direct, expreſs or abſolute, in terms and propoſitions affirming or denying, with reſpect unto the controverted Opinions: but in words and terms looſe, ambiguous and general; only with a favourable aſpect towards them of that Party, to whom the Golden Ball of Conqueſt is finally intended.

intended. The use of this forlorn is only to attempt the waters of strife, and to try whether they are fordable or no. If the Partie supposed the most numerous, and of the most prevailing Secular Interest before, being now reinforced and encouraged by the noise of the Bull, which they bring home in triumph, can drive their Adversaries from any of their former Posts, and get ground against them: that ground shall be firmed to them speedily by new Briefs, Orders or Decrees from the Court; and so accordingly their whole progress shall be established, untill they arrive at a compleat Conquest and Victory. But if, beyond expectation, the adverse party do make a stand; and either by their number, ability, reputation, popular favour, or Soveraign influence, seem probable to keep their ground: the Court will not in haste engage into

any

any further proceſs; but rather leave the firſt Bull to be reverently ſtalled for a further occaſion. In the mean time it is not imaginable, with what crafts, ſubtilties, artifices, falſe promiſes, and pretences; by what endleſs Legal intricacies, Forms, Proceſſes, Orders, Reſcripts, thoſe, who have conduct of the Roman *Court, do manage themſelves, and thoſe, with whom they have to do on ſuch occaſions: all which are laid open, and diſcovered unto the world, by men of their own Party and Profeſſion. And unto ſuch a full evidence and manifeſtation are theſe things arrived, that I much queſtion, whether any man, of tolerable Learning and obſervation amongſt them, can be ſo unhappily and prodigiouſly ſtupid, as to look upon the Papal determination of Controverſies in Religion, any otherwiſe, than as a thing utterly forreign to the Goſpel*

Gospel of Jesus Christ; or a meer Political Engine, introduced by interest, managed by fraud, for the preservation of such an agreement amongst them, as may serve the advantage of those that are entrusted with it. Were it not, but that the power and efficacy of prejudice, the love of this present world, with other corrupt lusts and affections, do continually manifest themselves in the wayes of the Children of men; a man could not but be astonished, that all rational men should not nauseate this abominable Pageantry of deciding Controversies in Religion by the Roman Tripos. *An address made by crafty interested men, armed with Commendatory Letters from great Men and Princes, provided with money to gratifie or bribe Officers of all sorts; unto an Old Pope, who sometimes is so ingenious as to confess, that he understands little*

in

in Divinity, and knows nothing of the matter proposed to his decision; He, to take care of the interests of the Holy See, which comprehends whatever is desirable to the carnal minds of men, in power, wealth and pleasure, commends the matter to the craftiest of his Cardinals and his Courtiers, so to manage it, as no detriment may arise thereunto: Whatever the experience of Rule, Diligence, Dissimulation, false Promises, spirited by distance and veneration of greatness, pomp and power, can enable them to compass, these men will not fail to effect, so as to secure the concerns of the Court. When this is done, and it appears upon advice, which way they may steer safely and advantagiously for themselves, as to the various Interests of the persons litigant; they advise the Pope what he is to determine in a matter, that

neither he, nor they have any tolerable understanding in, or comprehension of. It may be, for the farther solemnity of the business, three or four Friers of a side shall be admitted to dispute the matter in controversie, before the Pope himself, or some of the Cardinals: wherein yet it shall be so provided, that those, on whose side the Conclave is resolved to determine, shall have, one way or other, advantage enough, to give countenance to the sentence before fixed on. When all is concluded and ready, a devout Bull is drawn up in a due form of Law, wherein all these preceding juglings and deceits, with others innumerable, are Fathered upon the Inspiration and assistance of the Holy Ghost, given unto the Pope, who had the least hand, it may be, in the matter. I dare not, I will not say with that Papal Legat, Quoniam Populus

Populus vult decipi, decipiatur. *But this I am apt to think; that ſtrong deluſion doth aſſuredly poſſeſs the minds of thoſe, who can believe, that ſuch lyes have any footſtep or foundation in the Religion of Jeſus Chriſt. And herein conſiſts that great means of agreement amongſt themſelves, whereof they boaſt: which how long it will yield them relief in that kind, God only knows: its foundation being in the ſin and blindneſs of the world, its continuance may be long, for ought I know. Now, Reader, that thou maiſt not ſuſpect thy ſelf impoſed on, or any thing in the preceding Diſcourſe to be aſſerted either partially, or without due evidence of Truth: behold here an Inſtance in the enſuing Treatiſe, wherein not only everything, that I have declared, is exemplified to the full; but alſo ſundry other effects of the old myſterious Iniquity*

the Roman See *are plainly discovered. This is the Instance of* Jansenisme; *the Rise, Progress, State and condition whereof the ensuing Treatise giveth an Historical account. There are very few, I suppose, amongst us, who so little concern themselves in Religion, especially when it once comes to bear a share in the publick and political transactions of the Nations of the world, who have not taken notice of the discourses and reports concerning* Jansenisme *from the Neighbour Kingdom of* France. *To some, it may be, it is a murmur, which they know not well what to make of, nor what is intended by it. Others, in general, conceive it to be an expression of some differences in Religion: but of what nature, importance or tendency; how or by whom agitated or maintained, they know not. But whereas it comes under a double consideration,*

there

there are two ſorts of Perſons, who judge themſelves concerned to obtain an acquaintance with it. For it is not only conſiderable as a Controverſie in Religion; on which account contemplative perſons, or men of Learning, profeſſing the Truth of the Goſpel, eſteem themſelves obliged to inquire into it to the utmoſt: but alſo as it hath an influence into the Civil affairs of that Kingdom, and may have ſo into thoſe of the whole Papal World; in which reſpect men that are, or ſhould be Politically wiſe and Counſellors do ſuppoſe, that the knowledge of the true ſtate of it is not to be neglected by them. But certain it is, that hitherto neither of theſe ſorts could, in any competent meaſure, attain their ends, without ſuch an expence of time, pains and diligence, as very few have either will, leiſure or ability to be at. For as the Theological

part of this Controverſie is, by the induſtry of engaged perſons, diffuſed through Writings and Books (many of them bulkie and voluminous) almoſt innumerable; the greateſt number of them written in the French Tongue, whereunto the generality of Scholars amongſt us are ſtrangers; that very few have been able to make that accurate enquiry into them, as is neceſſary to give a juſt comprehenſion of the whole matter under debate: ſo the Political tranſactions, wherein it hath been concerned, having been in the Courts of Princes forreign and remote from us, in Aſſemblies of Prelates, in Academical Diſputations and Proceſſes; it is no common or ordinary work for any to obtain an acquaintance with them. Now I am greatly miſtaken, if both Divines and Politicians will not find themſelves much relieved, aſſiſted and directed in

their

their inqueſt, by the enſuing Hiſtorical narration; as well as others, who had hitherto but a ſlender and uncertain report of this matter, will find themſelves brought out into the clear light of ſuch an apprehenſion of it, as to have in readineſs a juſt meaſure *of thoſe future reports or Diſcourſes concerning it, that they may meet withal. Now whereas any long account of the matter treated of in this place, would but prevent the Reader in what he will meet withal in the Diſcourſe it ſelf; I ſhall only add ſome ſuch remarks upon the whole, as may manifeſt, what hath been before diſcourſed concerning the unity of Doctrine in the Papal Church, and their Artifices to preſerve a pretence thereof, to be exactly exemplified in this one Inſtance of* Janſeniſme. *The Syſtem of Doctrines concerning the Grace of God, and the wills of men, which*

now goes under the name of Jansenisme, *as it is in general agreeable unto the Scripture; so it had firmed it self in the common profession of Christians, by the Writings of some excellent persons, especially* Augustin, *and those who followed him, unto such a general acceptation, as that the belief and profession of it could never be utterly rooted out from the minds of men in the* Roman *Church it self. For although it was variously depraved, vitiated, obscured and opposed in and by the Writings of many of the School-Men; yet always, in every Age, some or other Persons of signal Learning and ability stood up, and pleaded for its vindication and confirmation, as to the substance of it. Amongst whom our Renowned* Bradwardine, *who with singular diligence and scholastick ability opposed the spreading of* Pelagianisme *in and*

over the Roman *Church, (which by various degrees had been, for a long ſeaſon, inſinuating it ſelf thereinto, and inſenſibly invading the remaining vitals of its Doctrine;) deſerves on all occaſions a peculiar mention. Moreover, one whole Order of their Fryers, out of zeal for the Doctrine of* Thomas, *(who was leſs averſe from the Sentiments of the Antients in this matter, than the moſt of that litigious crew of Diſputers, whom they call* Schoolmen;*) did retain ſome of the moſt material Principles of this Doctrine, however not a little vitiated with various intermixtures of their own. Not a full Age ſince, as will appear in the enſuing account, after the leſſer attempts of ſome more private perſons,* Janſenius, *a Biſhop in* Flanders, *undertakes the explication and the vindication of the whole Doctrine of the Effectual Grace of God,*

God, with the annexed Articles, principally out of the works of Auſtin. *This honeſt endeavour of his, being well reſented, accepted and approved by very many Learned Perſons in* Flanders, *and* France *eſpecially; and looked on by others, as an inroad made into the Kingdom of Darkneſs and Error, which might open a way to further light and knowledge among the Papiſts themſelves; was immediately violently and virulently impugned by the* Jeſuits, *and thoſe of their Party and Faction. But whereas, in their wonted manner, they contented not themſelves to oppoſe the Opinions of* Janſenius *and his Followers, (who knowing the ſmall Reputation of Truth and the Scripture now in the* Papacy, *durſt not ſo much as avow them; but choſe to ſhelter themſelves under the name of* Auguſtin, *and to call themſelves his Diſciples;) in a Theological*

Theological or Scholastical way; but endeavoured by artifices to reproach their persons, and to render them odious, and greatly to be suspected by the Church and State: they, on the other side, were necessitated, in their own defence, to make a discovery of the Arts, Treacheries, immoralities, Errors, Frauds, Lying, Calumniations, practised and defended by the Fathers of that Society, to the great satisfaction, and indeed benefit of the Christian World. The Jesuits hereby enraged, endeavour yet farther by false insinuations, complaints, Libels and suspicious Tales, managed principally by the Confessors of Kings, Queens, and great Princes, most of their Society, in a manner all of their Party and Faction, to oppress their Adversaries, and to enrage the Powers of the Kingdom against them. This work going slowly on, as being obstructed by

by some disputations with Conferences in and among Assemblies of the Clergie, the matter was devolved to the Court of Rome. *How the whole cause was there transacted, how determined, on what motives, grounds, Reasons and considerations the Pope and Conclave proceeded, with what cunning and caution as to the securing of their own secular interest, are exactly reported and published by* Monsieur St. Amour *the* Jansenist, *in the Journal he hath written of his own and their proceedings in that cause. How the Jesuits have since pursued their success, by what wayes and stratagems they have managed their tottering cause and Interest; as also of other things before mentioned, the Reader will have a faithful account in the following Narration, composed by the Judicious Author, (enabled thereunto by all sorts of Advantages)*

tages) and written for his benefit. This I was desired, and this I thought meet to acquaint thee withal: being one, who in all things desires thy direction unto and establishment in that Truth, which is according unto Godliness.

John Owen.

A

A Premonition.

THis little Treatiſe owes its Production to a ſober *Curioſity* the Author had, to ſatisfie himſelf and ſome inquiſitive friends, touching the true *Idea*, *Riſe*, and *Progreſs* of *Janſeniſme*; which has, for well nigh theſe thirty years, made ſo great a noiſe in *Europe*; and in all likelihood, will yet prove more *diffuſive*. And that which more effectually engaged the Author in this *Inquiſition*, was ſome advantages he had to informe himſelf therein, from his perſonal *Converſation* among the different Parties, concerned

cerned in this Controverſie.

The Author himſelf being a perſon diſintereſſed, he conceives he may, with a greater *liberty*, and *exactitude* of Spirit, make ſome *Reflections* on, and *Relation* of this Affair. Neither does he act the part of a *Diſputant*, but *Hiſtorian*; with endeavours nakedly and faithfully to relate *matters of fact*, and *Doctrine*, according to the beſt *Memoires* he could procure, both from one & t'other Partie: wherein if he has failed of his deſign, it muſt be imputed to the defects of his *Intelligence*, and not to any *voluntary injuſtice* of Spirit.

Such was the *Original* of this little Piece; which was, in its *firſt lines*, formed into a *Letter*, not exceeding the bounds of one Sheet, for the private *ſatisfaction*, or rather *divertiſement*, of ſome friends; but ſince enlarged upon the

the *perſwaſion* of *intelligent* perſons, that the *ſubject* may be of uſe, to awaken mens expectations, *&c.* The Author has conſidered, that this ſmall tract is like to meet with as many *Judges*, as *Readers*; neither is he ignorant what an hazard he runs, by committing it to publique view: but that, which he moſtly affects, is ſuch an exact and juſt *Temperament* of ſpirit, as not to be moved or influenced by the various Judgements, much leſs humors of men, farther than they tend to *correct* what is *defectuous*, and render him more ſerviceable to the Publique: and ſo far he hopes, that the moſt ſevere *Cenſures* will not be *leſs* welcome, than advantageous.

The

The true Idea of Janſeniſme, *both Hiſtorick and Dogmatick.*

PART I.

The Hiſtorick Idea of Janſeniſme.

1. *The Original of* Janſeniſme *amongſt the Ancients.* 2. Baius *the firſt* Founder *of* Janſeniſme. 3. C. Janſenius's *character, and formation of* Janſeniſme. 4. San Cyran's *aſſiſting* Janſenius, *&c.* 5. Janſenius's *proper* ſentiments. 6. *His* condemnation. 7. *The more full relation thereof,* &c. 8. *That which made* Janſenius *odious to the* Romans, *was his oppoſing* Auſtin *to the* Popes Bull. 9. *The* Janſeniſts Deputies *at* Rome, *and their*

Agitations an. 1652. 10. *Other* Memorials *presented, by the* Agents *of the* Janſeniſts *to the* Pope. 11. *The Popes Confeſſion in behalf of the* Janſeniſts. *A Letter from a Doctor of the* Sorbon, *prognoſticating the little* good ſucces *which the* Janſeniſts *might expect from* Rome. *Two Conferences at* Paris *in the behalf of the* Janſeniſts. 12. *The* Janſeniſts *two firſt Papers prepared for the* Congregation at Rome. 13. *The* Dominicans *interpoſe for the* Janſeniſts, *and accord with them.* 14. *The* Janſeniſts Agents, *their* Audience *and* Apologies *to the Pope.* 15. *The condemnation of the* Janſeniſts an. 1653. *The French* Formularie *enſuing upon the condemnation of the* Janſeniſts; *and their arguments againſt the* Impoſition *thereof. The* Provincial Letters. *The* Janſeniſts Apologies *againſt the* Imputation *of* Schiſme *and Hereſie.* 16. An. 1662. *Endeavors for* Accommodement *betwixt the* Janſeniſts *and* Moliniſts. *The* Janſeniſts *caution againſt* Signature *and* Formularie. 17. *The main Article, that the* Janſeniſts *conforme to the* Thomiſts. 18. *How far the* Janſeniſts *yield herein.*

19. *The*

19. *The breaking off the* Treatie. 20. *The* Janſeniſts *Vindication by the Biſhop of* Comenge; *his Letter to the* King. 21. *The* Moliniſts *perſecution of the* Janſeniſts. 22. *The* Janſeniſts multiplication *and* acceptation *with Papiſts and Proteſtants.* 23. *Their Affairs*, an. 1668, 1669.

§. 1. The original of *Janſeniſme.*

THE deſign of this Diſcourſe being to give an *Idea* of *Janſeniſme*, it will be neceſſary to take a conciſe view of its *original*; which ſprang out of the aſhes of that old *Controverſie*, 'twixt the *Aſſertors* of *Free Grace*, and thoſe who aſſerted *Free Will*. For *Pelagius* and his Adherents having made it their buſines to advance *corrupt Nature*, and place it on the *Royal Throne* of *Soveraign Grace*, the Lord raiſed up *Auſtin* and other Worthy *Inſtruments* to give check to theſe *Antichriſtian Inſuſions*: whoſe Indeavors did, for ſome Ages, ſet bounds to this flood of *Pelagianiſme*. But when Antichriſt arrived to his ἀκμὴ, or *perfect ſtature of a Man of Sin*, this *Pelagian torrent* grew ſo *violent*; as that

it diffused its *Malignant influences*, throughout all the *European Churches*.

Yet were there not wanting some *Gallant* and *brave Spirits*, who opposed themselves to these *Pelagian Infusions*. Amongst these we may reckon *Godescalcus*, *Grosthead Bishop* of *Lincoln*, *Joh. Bacon*, alias *Baconthorpe*, *Tho. Bradwardine*, *John Wicliff*, *Gregorius Ariminensis*, and generally all such as follow the Determinations of *Tho. Aquinas*, commonly called *Thomists* and *Dominicans*; who, though in other points they have sufficiently approved themselves *Devoti of Antichrist*, yet in these Articles relating to *Free Grace*, they do generally adhere to *Austin*, and *Thomas their Master*. These *Dominicans* or *Thomists* (who have bestowed good endeavors, and that successfully, for the suppressing of the *Pelagian Dogmes*) have been herein greatly opposed by the *Jesuits*, a generation of men, who started up about the year 1540. and have ever since made it a great part of their work, to defend, though covertly, the *Pelagian Principles*, as that which they conceive would prove the most effectual instrument to support the

the declining *intereſt* and *Supremacie* of the *Roman Church*.

The Head of this *Jeſuitick Faction* was *Molina*, who is ſaid (by the *Janſeniſts*) to have outgone the *Semipelagians*, in that theſe held, that only the *beginnings of the firſt diſpoſition to Grace proceed from the power of man*; but as for the reſt they aſſented readily, that *man is governed by the motion and power of efficacious Grace*; but *Molina* holds, that man is the *primum mobile*, and chief *Maſter* of his own *ſalvation*, from the beginning to the end: hence it was that he was condemned both in *Spain*, and at *Rome*: only the execution of the Popes *Bull* was, upon the importunitie of the *Jeſuits*, ſuſpended as hereafter, §. 9. This *Jeſuitick deſign*, for the reviving of *Pelagianiſme*, being diſcovered by ſome ſober *Reforming* Papiſts, they put forth their moſt vigorous endeavors, for the timely preventing thereof, and confirming the Doctrine of *Free Grace*, aſſerted by *Auſtin*, &c. *S. Amour Journal fol.* 223.

§. 2. M. *Baius* the first founder of *Jansenisme*.

The first who ingaged in this noble design, for the vindication of *Efficacious Grace*, was *Michael Baius Doctor*, and *Professor* of *Theologie* at *Louvain*; who, in his *Lectures* and *Writings*, stoutly defended the *corruption of Humane Nature*; the *Sovereintie* and *Efficacie of Divine Grace*, with other Articles appendent thereto. In so much that at last there were 78. *Propositions* collected out of his works, which, tending to the Advance of *Free Grace*, and Degrading of *Free Will*, were condemned by a Bull of *Pius* 5th. *an.* 1570. and afterward by another Bull of *Gregorie* 13th, *an.* 1579. And moreover *Francis Tolet*, the Jesuit, was sent, by the said Pope, to *Louvain*, to settle the *Universitie*: by whose endeavors, *Michael Baius* was induced to retract, and that by a solemne recantation, the said condemned *Propositions*; yet so, as that he still continued his *private persuasions* touching the same; which he ceas'd not to *infuse* into the Spirits of his Disciples, *&c. Cornelius Jansenius* as 'tis said, received the first impressions of his Doctrine touching efficacious Grace

Grace from *Jac. Janſonius* an Adherent of this *Baius*, who is thence made to be the firſt *Founder of Janſeniſme*. Concerning *Baius's* 78. *Propoſitions*, for the Vindication of *Efficacious Grace*, and the *corruption of Human Nature*, and their *ſymbolization* with *Janſenius* his *Doctrine*, See *Lud. Bail Articul. de Grat. Part.* 1 *Art.* 1. *&c.*

§. 3. *Cornelius Janſenius*, his Original, and formation of *Janſeniſme.*

The immediate Parent of *Janſeniſme* was *Cornelius Janſenius* (*Biſhop* of *Ipre* in the *Low Countries*) borne at *Leerdam*, an obſcure Town amongſt the *Dutch*: who having ſpent his firſt ſtudies in *Humanitie* at *Utrecht*, acquired his *Philoſophie* and *Theologie* at *Louvain* from *Jacobus Janſonius*, a ſtiffe defender of *Baius's* opinions. *Cornelius Janſenius* having been throughly principled with *Baius's* Principles at *Louvain*, he was made *Moderator* of the College of *Baion*; where having contracted a friendſhip with *John Vergerius*, then Canon of *Baion*, and afterward *Abbot of San Cyran*, they enter into a *ſtrict Confederation*, for the confirming and propagating the revived Doctrine of *Efficacious Grace*, now called *Janſeniſme*.

Jan-

Jansenius returning again to *Louvain*, was made *Prefect* of S. *Pulchers College*; and soon after, *Professor* for the explication of the *Sacred Scriptures*. About which time also he writ a Book, stiled *Mars Gallicus*, in favor of the *Spanish Interest*; which, they say, was the ground of his being preferred to the *Bishoprick of Ipre*. He writ also three Books containing the bodie of *Jansenisme*, collected out of *Austins works*, wherein he was incomparably verst: For, as 'tis said, he read over the whole of *Austin* ten times, and his *Books of Grace* thirty times. And indeed his design seems to be no other than that of *Austin*, for the *depressing* of *Corrupt Nature*, and *advancing* of *efficacious Grace*: whence he stiles his Book *Augustinus*; which he thought not meet to publish in his life time, but left it to his followers, dying, as his adversaries avouch, of the Plague in the fifty eighth year of his Age, greatly esteemed and beloved by the more serious Papists.

The great *imputation* the *Jesuits* cast upon *Jansenius* is his *symbolizing* with *Calvin*, wherefore to purge himself, he writ,

writ, with ſome ſharpnes, againſt the *Presbyterian* Diſcipline; which *Voetius* has anſwered in his *Desperata Cauſa Papatus*. His adverſaries ſay, * it is a moſt 'certain truth, that for the hatching of 'Janſeniſme the Port Royal (a Covent 'in *Paris*) formed a *Cabal* in private 'for thirty years ſpace; whereof *John* 'Vergerius Abbot of San Cyran, and 'Corn. Janſenius Biſhop of *Ipre*, were the 'Heads. And it is apparent that *Janſenius* had a very great *aſſiſtance*, for the *forming* and *perfecting* of his *Auguſtine perſwaſions*, from *San Cyran*. Theſe having brought their deſign to ſome ripenes, began to publiſh their opinions, firſt at *Paris*, about 1637. both in *Latin* and *French*, thereby to awaken and informe, not only the learned, but alſo Vulgar Capacities: wherein they proved very ſucceſful; for in ſome few years a great part of *France*, as well *Eccleſiaſticks* as others, was *levened* with *Janſeniſme*.

* *Les Provinciales lettres, let.* 16. *pag.* 32. *Edit. Colon* 1657.

In the Preface to *Janſenius's* works, we find this account of him. *Cornelius Janſenius* was borne *an.* 1585. at *Leerdam*, a ſmall Town of the *Netherlands*. ——When he entered on the Studie of *Theologie*,

Theologie, he was brought into the College of *Adrian 6.* at *Louvain*, by *Jacob Janſonius* the Moderator. After ſharpe and aſſiduous ſtudies, for ſome years, he fell into a *conſumtion*, and danger of his life: whence, by the advice of *Phyſicians*, he purpoſed, for change of Air, to go into *France*. He firſt went to *Paris*, where he inſtructed ſome youth. He thence went into *Cantabria*, now called *Biſcay*, in *Spain*; where, by converſation with learned men, and familiar communication of Studies, he made great Progres in the underſtanding of the Fathers, eſpecially of St. *Auſtin*.

Being afterwards recalled to *Louvain*, he was made Prefect of *S. Pulcheri College*; which he greatly *adorned* and *advanced*. Afterwards finding the care of youth to hinder his ſtudies, he retired to a private life, admitting only the ſocietie of a familiar *Doctor*. He thence was called to be *Regius Profeſſor*, of the *Sacred Scriptures*: which he performed with great learning and profit, as it appears by his *Commentaries*. But his Magnanimitie appeared moſt after his being made *Biſhop of Ipre*, in his *Meditations* and

and attemts to Reforme the *Biſhoprick*: which undoubtedly he had perfected, had not he been taken away by a contagious death (with in one years ſpace after his being Biſhop) *an.* 1638.

He was of a moſt ſharpe, acute ingenie; a moſt profound judgement, and capacious memorie. He had ſomewhat of a *ſubtile Choler*; which he was wont pleaſantly to compare to *cornes* of *Gunpowder*; which in one and the ſame moment, are inflamed and expired. To theſe endowments of *Nature*, he added an *immenſe deſire* of Truth, and Indefatigable Studie. Being asked by a companion, what Attribute of God he moſt adored? he anſwered, his *Truth*. In the beginning of his *Theologick Studies*, he mixed with the *Scholemen*, the Lecture of the *Fathers*, eſpecially of S. *Auſtin*; whence he learnt, how much the *Scholemen* erred from *Auſtin*, in the head points of *Grace* and *Free Will*. He told his familiars, he had read *Auſtin's Works* diligently, ten times over: and his Books againſt the *Pelagians* thirty times. He ſaid, that next to God and the Scriptures, *Auſtin* was to him *inſtar omnium*.

He

He strugled, for many years, with his old opinions, before he could reach the intimate sense of S. *Austin.* He said all depended upon that one first principle, touching *Grace.* And he added, there could be no truly spiritual life formed, but according to this Doctrine of *Grace* taught by *Austin*: and that *Christian humilitie* was in a more particular regard founded hereon.----Whence he oft consulted souls *spiritual* and truly *humble*, touching their *sentiments* of *Divine Adjutorie*, the *infirmitie* of *Free Will*, and the *necessitie of Divine assistance to every good Act.* He affirmed, that *no one could be truly humble, without the like Opinions of Divine Grace.* He ended the last period of his Book with his life, as though he had been borne for that design. He was not *superstitious*, or *scrupulous*, but burned with *masculine pietie*, and *fervent charitie* towards *God* and men. He prepared himself in the morning by Meditation, and the whole day was but a continued Meditation of God, *&c.*

The

§. 4. *San Cyran* his aſſiſting *Janſenius*; as alſo his character.

As for *John du Verger*, *Abbot of S. Cyran*, I find him to have gained a great reputation amongſt the more ſerious *Catholicks*. They ſay, that through the abundance of Grace, which poſſeſſed his heart, he extinguiſhed, even from his more tender years, all *Ambition*, all *love of riches*, with all deſire of *human favor*, and *Eccleſiaſtick Dignitie*; and having conſecrated the whole of his Spirit, labors, and life, for the *defence* of truth, he lived in great ſolitude, even in *Paris* it ſelf, for more than twenty years; affecting to have his Spirit free from all *trouble*, *inquietude*, vanitie, and *complaiſance*; thereby to obtain the more leiſure for the Studie of *Wiſdom*. Thus did his *Sanctitie* darken the luſtre of his *Science*; and his *Humilitie* draw a veal upon all his *Intellectual* and *Moral accompliſhments*; and, as 'tis ſaid, he labored as much not to ſeem eminent, as to be ſo in truth. Which *affected retirement* and *concelement* of his excellent qualities, made him to be eſteemed by ſome, as *Melancholick* and *Moroſe*: but this imputation was ſufficiently removed by his Impriſonment;

prisonment; which rendred him more famous and serviceable, in that all sorts of persons had recourse to him for advice. He had indeed, as they say, a marvellous *fecunditie* of Spirit, joined with a *natural eloquence*, and *noblenes* of *speech*; which rendred him very *useful*; he being capable, without long meditation, to expres the highest *Truths*, and render them *familiar* and *easie*. He was very skilful in comforting, and establishing *troubled Consciences*; directing them to the blood of Christ, and his Grace; which *Jansenius* also was wont to do.

S. *Cyran* usually founded his advice on the *Scriptures*, which he ever commends, as the best *Rule* and *Guide* for Christians. He would often, in his life time, discourse of the *Grandeurs of God*; of the *Nothingnesses* of the world, and of the *duties of Christianitie*. His *sage instructions* were generally reputed by the *Devout Catholicks*, as *Evangelick and Apostolick Counsels*. Neither did he propose a *Platonick Idea of Soverein perfection*, which might be better admired than imitated; but he gave *counsels*, *general* and *particular*, most easie and familiar for execution,

on, by the Grace of God; of which he was a great *Admirer*, acknowledging ſtill, *that without Efficacious and Soverein Grace, we could do nothing.*

He preſcribed the moſt excellent *method* for bearing afflictions, not with a *Philoſophick Generoſitie*, but with a *Chriſtian Conſtance*, which he himſelf alſo practiſed, in an eminent degree, for the ſpace of five years, whileſt he was in Priſon, *au Bois de Vincennes*, near *Paris*; whence moſt of his Letters extant were written, which ſeem very warme, and ſparkling with that *Divine fire* which burned in his heart. In theſe his Letters he gives us many *ſublime* and *choice inſtructions*; yet ſuch as are moſt *familiar* and *practicable*. He exhorts much to *ſelf emptines, ſpiritual povertie, humilitie, faith* in *Chriſt*, and more eſpecially *to love God more than our ſelves, and our neighbors as much as our ſelves*; which, according to his Maſter *Auſtin*, conteins the *Morals*, *Logick*, *Phyſicks*, and *Politicks* of true Chriſtian Wiſdom. He is very much in ſhewing the *uſefulnes* of *afflictions*; aſſerting, that *it is the greateſt temtation to have no temtations.* He alſo

also acquaints us with the Art and Skill of bearing Christs Crosse, wherein he himself seems to have been familiarly and feelingly versed, especially for the time of his Imprisonment, which was very severe and strict; besides many and very great infirmities of bodie, under which he labored; yet with a very great *vigor* and *vivacitie* of *Spirit*; which his *Discourses*, *Letters* and *Actions* sufficiently testified. During this time of his imprisonment, notwithstanding the strictnes of his Guard, he was possessed with a great *calmnes* and *tranquilitie* of Spirit, without fear or trouble.

§. 5. *Jansenius's* proper sentiments.

Touching the *proper sentiments* of *Jansenius*, and *S. Cyran*, and their mutual combination; we have a pretty true, though *invective*, account given us by the *Jesuit Gautriche*, *Histoire Sainte* (*pag.* 325. *edit.* 1661.) 'In our Age, (saies he) 'which is the seventeenth, *Jansenius* 'Bishop of *Ipres*, incited by *Du Verger* 'Abbot of *S. Cyran*, as the Letters which 'they have reciprocally written testifie, 'has brought to light the errors of *Go-*

'*descalcus*,

'*deſcalcus*, founded upon ſome paſſages of
'S. *Auſtin*, taken in the ſenſe, and after
'the faſhion of *Calvin*. For after having
'ſuppoſed a terrible ſort of Predeſtinati-
'on in God, by the which he chooſeth
'ſome of thoſe whom he ſees envelop-
'ped in Original Sin, to ſave them;
'entirely abandonning the others unto
'eternal damnation, he teacheth conſe-
'quently that Jeſus Chriſt has not died
'for theſe latter, nor merited any Grace
'ſufficient for to ſave them; and that
'therefore it is impoſſible, in this caſe,
'for them to obſerve the Chriſtian Law,
'to the obſervance whereof they are not-
'withſtanding obliged: and farther, that
'they cannot, ſaies he, reſiſt the *move-*
'*ments* of *concupiſcence*; which hurries
'them into ſin; and that they ſin ne-
'ceſſarily; nevertheles he teacheth,
'againſt all ſort of common ſenſe, and
'againſt the holy Scripture, that they
'ceaſe not herein to have the Libertie re-
'quired to *merit* or *demerit*; and that
'the Predeſtinated ceaſe not to be like-
'wiſe free in the actions of Grace, albeit
'they cannot reſiſt, when they are pre-
'vented therein, *&c.* Thus *Gaytruche*.

Wherein we have much truth, though mixed with much sinister interpretation. We have the whole of *Jansenius's Doctrine*, for which he was condemned, reduced by his Adversaries to these five Propositions, composed by *M. Cornet*, as *Denis Raimond* affirmes.

1. *Some Precepts of God are impossible for persons just, willing, and endeavoring, according to the present strength they have, to performe; and there is wanting to them Grace, by which they may be made possible.*

2. *Interior Grace in the state of lapsed nature is never resisted.*

3. *To merit and demerit, in the state of lapsed Nature, there is not required in man a Libertie from Necessitie; but a libertie from coaction sufficeth.*

4. *The Semipelagians admitted a necessitie of preventing, interior Grace to all acts, even to the beginning of faith; but in this they were heretical, that they made this Grace such, as that the human will might resist or obey it.*

5. *It is Semipelagian to affirme, that Christ died, and poured out his blood universally for all men.*

These

§. 6. The condemnation of *Janſenius.*

Theſe *Janſenian Propoſitions* were ſent, by the *Jeſuits*, together with an Epiſtle to the Pope, with deſires, that the whole might be determined by his *Apoſtolick Authoritie*. The Heads of the *Janſeniſts* had recourſe alſo to *Rome*, and after long conteſts, the Jeſuits obtained, *May* 31. 1653. a Bull from the Pope, whereby theſe five Propoſitions, conteining as they pretend, the ſubſtance of *Janſenius's Errors*, were condemned, as *raſh*, *impious*, and *blaſphemous*. This Decree was received by the *Prelats of France*, with the Kings approbation, *July* 15th of the ſame year. The *Janſeniſts* finding themſelves oppreſſed by calumnies and ſiniſter dealings, durſt not openly oppoſe the Popes Bull, only they contend that the five Propoſitions were not condemned in that ſenſe in which *Janſenius* aſſerted them. Whereupon their Adverſaries the *Moliniſts* (ſo ſtiled from *Molina* their Head) procured a Declaration from the Biſhops of *France*, *that the ſaid five Propoſitions were taken out of* Janſenius's Auguſtinus, *and condemned in his ſenſe*. Which Judgement

of these Bishops was confirmed by *Innocent*, *an.* 1654. as also by a new Bull of *Alexander* the 7th, As *Horat. Turfillinus* the Jesuit, in his *Epist. hist.* on the year 1653.

§. 7. The more full relation of the *Jansenists* condemnation, *&c.*

But we have a more *faithful* and *full* relation, of these transactions 'twixt the *Molinists* and *Jansenists* at *Rome*, by *M. de Saint Amour*, in his *Journal*: where he sheweth how this contest began first amongst the *Sorbonne* Doctors about the year 1646. and continued very *warme* and *violent* in the several Assemblies of the Faculty, from that time unto the year 1650. especially *an.* 1649.

Why the Jesuits were so much offended at *Jansenius*, *&c.* St. *Amour fol.* 93.

We find a good account of the *Reasons* and *Motives*, which induced the *Jesuits* to condemne *Jansenius's Augustinus*, in the Confession of M. *Albizzi* (the Jesuits Patron) unto St. *Amour*, in these words: 'He told me (saith S. *Amour*) that the 'Jesuits held themselves greatly offended 'by *Jansenius S. Augustinus*, especially by 'the *third Book*, which I should find was 'nothing but a continued detraction 'against *Vasquez*, *Suarez*, *Gregorius a Valentia*, *Bellarmine*, *&c.* He added, that 'that Bishop was full of venom against 'those

'thoſe *Fathers*, and the whole ſocietie;
'that he broke out into *unimaginable ex-*
'*orbitances* againſt them; that this great-
'ly provoked them againſt his Book, and
'obliged them to ſolicite *Urban* VIII.
'for the prohibition which he made of
'it; that had not he firſt aſſaulted them,
'perhaps they would not have thought
'fit ſo to do; but after he ſet upon and
'outraged them as he did, it is no won-
'der that they have endeavored to be
'revenged on him. He continued to
'exaggerate to me the exorbitances of
'that Author, who not only fell foul
'upon the Societie, but even broke forth
'againſt Popes; as among other places
'of his Book, that ſhews it, where he
'ſaith: *Hæreo fateor*, &c.

In the year 1650. the *Jeſuits* or *Moliniſts* recommended their cauſe to the Pope, by a Letter thus: ---- 'Its ten years
'ſince that *France* has been diſturbed by
'*Janſenius's Poſthumous Book* and *Doctrine*.
'Such movings ought to be allayed by
'the Autoritie of the *Council of Trent*; alſo
'by the Bull of *Urban* 8th, & the Decrees
'of *Pius* 5th, and *Gregorie* 13th, againſt
'*Baius*. And thou haſt vindicated the

'truth and vigor of this Bull, by a new 'Diplome. But, because no one Proposi-'tion apart has been censured, there is 'yet left place for the Cavils of some: 'which we hope may be wholly inter-'cluded, if your *Holines* shall clearly 'and peremtorily define, what we are 'to believe herein, *&c.* This Letter the *Molinists* endeavored to get subscribed in the Assemblie of the Clergie; but perceiving this design unfeasible; they propose it only to some particular Bishops inclined to their faction *. The *Jansenists* being persuaded, that it would be advantageous for them to send to *Rome*, imployed *M. de S. Amour*, with others for the management of their Affairs. Many of the *French Prelats* affectionately inclined to the *Jansenists*, and therefore desired first a Conference with the Popes *Nuncio*, wherein they testified their dislike of the said Letter: Shewing, 'That the quality of Bishops im-'powred them to judge of Controver-'sies arising within their own Dioceses; 'that this power was signally infringed 'by this Letter. They told him further 'of the danger there was in judging 'this

*This Letter was subscribed at first by 72. Bishops only, but afterwards the number amounted unto 83.

'this matter, without having firſt exa-
'min'd the parties; and above all, what ne-
'ceſſitie there was, that before any thing
'be done, the propoſitions in Queſtion
'ſhould be diſcuſſed and ſcanned, ac-
'cording to the places from whence
'they were produced, &c. But theſe
Prelats being not perfectly ſatisfied with
this *oral Declaration* to the Popes *Nuncio*,
they repete the ſame to the Pope himſelf,
by a letter from *Paris June* 15. 1651. thus:
Moſt Holy Father, we have underſtood S. *Amour*
'that ſome of our Brethren, Biſhops of *jour.* fol.
'*France*, have written to your Holines tou- 67.
'ching an affair of very great importance,
'which laſt year raiſed great diſturbance,
'without any benefit, in the *Theologick*
'*Faculty* of *Paris*: nor could the iſſue be
'otherwiſe; for being contrived purpoſe-
'ly in ambiguous termes, they could pro-
'duce nothing of themſelves, but diſ-
'putes, full of animoſities, about the
'the various ſenſes put upon them.
'Wherefore our Brethren muſt give us
'leave to declare, that we cannot approve
'of their Deſign in this matter. For, be-
'ſides the Queſtions about *Divine Grace*,
'and *Predeſtination* are full of difficulties,

'and not ordinarially handled without
'violent contests; there are other very
'considerable reasons, which give us
'ground to conceive, that this present
'time, is not fit, for the terminating of
'so important a difference; unles your
'Holines will please, in order to passing a
'solemn judgement upon it (which seems
'not to be their intention) to proceed
'therein, according to the forme practi-
'sed by our forefathers, to resume the
'affair from its original, and to examine it
'wholly and entirely, to that end sum-
'moning and hearing the reasons of either
'side. For otherwise the condemned
'partie, may with justice complain of
'having become so by the calumnie and
'Artifices of their Adversaries, &c.

S. Amour. fol. 76.

* The Substance of this letter (as St. Amour gives it us) was, 'That the
'Divines be first heard, for the distingui-
'shing the several senses of the propositi-
'tions; that so the censure may fall only
'upon that which is bad, and which all
'the world acknowledgeth such; but the
'catholick sense may be safe, and exem-
'ted from the censures; that so both
'sides having been heard, each may re-

-ceive

'ceive his Holines's judgement with 'reſpect, and without ſtir, and without 'having cauſe to complain, of not having 'been heard; and to make new Remon-'ſtrances, which would renew the Quar-'rel. The ſame St. *Amour* addes, that 'the 5. propoſitions were contrived in '*obſcure ambiguous* and *equivocal* words, 'ſo as to be capable of ſeveral very con-'trary ſenſes, according to the different 'interpretations that may be put upon 'them. That ſome of thoſe ſenſes are 'evidently heretical; others moſt cer-'tainly *Catholick*, and containing the 'chief Truths of faith and Chriſtian Reli-'gion. That the Authors of thoſe pro-'poſitions framed them in this manner, 'that ſo, under pretext of thoſe bad 'ſenſes, they might get a down right ab-'ſolute condemnation of them, and apply 'the ſame afterwards to the *Catholick* '*ſenſes* and *Orthodoxe truths*, which they 'include. That M. *Cornet* was the 'man that firſt broacht them, propoſing 'them to the *Faculty*, almoſt two years 'ago, to get them cenſured; but a great 'number of Doctors preſently under-'ſtanding the *artifice*, and diſcovering 'the dangerous conſequences thereof, both

'to

it to the publick, by some books published against that attempt, and to the Court of Parliament, by two petitions which they were constrained to present for stopping its course; it incurred the indignation of all sincere and equitable persons, that heard of it, and was repressed by an Arrest of the Court, which prohibited M. *Cornet*, and all others to pursue it; wherefore the busines having failed in the facultie, and being not thought fit to be set on foot in the Assemblie of the Clergie, for fear of the same succesſe, they resolved to venture it to the Holy See, &c.

§. 8. S. *Amour*. fol. 55.

Saint *Amour* being *Agitator* of the *Jansenists* Affairs at *Rome* he was ordered, by letter from *Paris* 3 *March* 1651, 'Incessantly to inculcate to those 'at *Rome*, that the Question was solely 'about *effectual Grace*, and sufficient 'Grace subject to *free will*; and that 'neither *Jansenius*, nor his followers fur-'ther held the said propositions, than as 'they were reduced to the point of *effe-'ctual Grace*. And accordingly he did so; and after several conferences he gives us this observation. 'I observed (saith he)

'he) about this time, that one of the 'capital cauſes why the name and opini- 'ons of *Janſenius* were ſo odious to the 'Romans, was this, namely, that place of his 'Book, where objecting to himſelf againſt 'S. *Auſtins* doctrine, the Buls of *Pius* the 'fifth and *Gregorie* the thirteenth, he an- 'ſwers, *that truely he is ſurprized at theſe* 'Buls: *Hæreo fateor*, * &c. This doubt and 'ſeeming combat hath given great ad- 'vantages to the *Jeſuites* againſt him. *&c.*

Janſenius's oppoſing *Auſtin* to the Popes Buls made him odious to the *Romans*. * as it he oppoſed the Autoritie of S. *Auſtin* to theſe Popes. *S. Amour.* fol. 119.

Octob. 17. 1651. S. *Amour* had Audience of the Pope; wherein he inſiſted much on the former deſires of the Biſhops, to have the 5. propoſitions, preſented to the Pope under equivocal *termes*, diſtinguiſhed and cleared, that ſo the condemnation, which followed, might be clear and diſtinct, &c. But the *Pope* told him, that after *Clement* the eighth, had cauſed this matter to be debated, in his preſence for a long time, by the moſt excellent men; yet he could not decide any thing therein, but was fain to impoſe a perpetual ſilence. Wherefore it behoved to acquieſce in that order, and live in peace, *&c.*

§. 9. The *Janſeniſts* deputies at *Rome* and their agitations.

Decemb. 5. 1651. there arrived at *Rome*, the Deputies of the *Janſeniſts*, namely

namely M. *Brousse*; M. *de Lalane* and M. *Angran*, who together with S. *Amour*, were to agitate their *Affairs*; in order whereto, they make several *visits*, and *conferences* with *Cardinals*, &c. The first Audience they had of the Pope was *Jan.* 21. *An.* 1652. (New Stile) at the end whereof they delivered to him their first memorial, pronounced by M. *Brousse*, wherein he insisted mostly on the necessitie of discussing and clearing the said 5. propositions, thereby to discover *Austins* true sense and judgement thereof, &c. The Substance of the *Popes* answer, was little different from that he gave Saint *Amour* alone. He told them, that 'he would not have 'them make mention of *Jansenius*; be-'cause that after his book had been exa-'mined and compared with the doctrine 'of S. *Austin*, they, who had been imploy-'ed therein by *Urban* the eighth found, 'that *Jansenius* held propositions very 'different from St. *Austins Sentiments*, &c.

And because his Holines spake of what passed under *Clement* 8. as if after his time nothing had been done in this affair; and that the thing remained undecided,

cided, M. *Brouſſe* prayed his Holines to permit him to revive in his memorie, that point of hiſtorie; and he told him, 'that after the death of *Clement* 8. 'when the Choice of his ſucceſſor was 'in agitation, it was determined in the 'Conclave, before they preceded to Elec-'tion, that he who ſhould be choſen, 'ſhould finiſh what *Clement* had be-'gun, touching the matter *de Auxiliis*. 'That therefore *Paul V.* (who ſucceed-'ded *Leo* XI. Whoſe papacie laſted but a 'few daies) immediately after his pro-'motion to S. *Peters* Chair, reaſſembled 'thoſe Congregations; that the matters 'having been examined anew, at the 'inſtance of the *Jeſuits*, for defence of 'their *Molina*; who, they ſaid, was ill un-'derſtood, and ill defended to the Congre-'gations under *Clement*, the matter was 'at length ſo terminated, after many 'Congregations, that 50 propoſitions of '*Molina* were condemned; that the 'Bull was prepared and ready to thunder 'forth, but that which hindred it was 'the quarrel of *Venice*; from whence the '*Jeſuits* being driven, prayed his Holines 'not to publiſh that Bull, which would

quite

'quite overwhelme them; promising 'him (what they have not kept) to 'renounce *Molina*, and no longer teach 'those evil *Maximes, &c.* St. *Amour* added, 'That in the like case *Clement* 8. im-'ployed the whole year 1597, in assem-'bling the *Consultors*, whom he chose 'for his Congregation. That the first time 'they were seen together, was the 2d day 'of 1598. That that year, and the four 'following, all passed without the Popes 'being present in those *Congregations*. 'That the first time their Congregations 'were held in his presence, was *March* '20. 1603. That to know how things 'went during these 5 years, he caused 'what passed among the *Consultors* to 'be reported to himself from time to 'time, by persons sure and faithful. Thus 'St. *Amour Journal.* fol. 146.

Being discoursing of the *Congregations de Auxiliis*, under *Clement* 8. I shall adde a storie, which S. *Amour* (fol. 115.) saies, he had from a learned *Dominican*, who told him, 'that *Clement* 8. was at 'first very ill bent against the *doctrine of* '*Grace*, by reason of many complaints 'made to him, by the *Jesuits* against the

Do-

'*Dominicans*, but being assured by the '*General* of the *Dominicans* (whom he 'greatly esteemed) that it was not an 'interest of the Scholes that was in 'question, but the *cause* of *Faith* that 'is concerned; and that the opinion, 'which the *Jesuits* introduce into the 'Church, is a depriving God of his 'Crown, so that 'tis no longer he that 'gives us Paradise, he is no longer ma-'ster of his Gifts and Graces, &c. This 'discourse, and the rest which the Gene-'ral added to it, so affected *Clement* 8. 'that he was desirous to learne more par-'ticularities about this matter, and from 'that time forward *Clement* 8. received 'many little *memoires* from this *General*, 'which served him to informe himself 'therein. At length when this Gene-'ral had given *Clement* 8. the first *tinctures* 'of this matter, the Pope liked well his 'request, namely that he might pre-'sent unto him, some other Divines of 'his own order, with whom he might 'confer as agreably as with him about 'these matters, &c.

The *Molinists* send also M. *Hallier*, *Legault*, and *Joysell*, Doctors of the Fa-

culties,

cultie, as Deputies to *Rome*, to sue for a Censure of the five Propositions, as things already condemned, and without admitting any *Examen* or *Congregation*; Which were things mainly insisted upon by the *Jansenists*.

§. 10. Other Memorials presented by the Agents of the *Jansenists* to the Pope.

July 11. 1652. the *Agents* for the *Jansenists* had a Declaration from *Cardinal Roma*, that the Pope had erected the Congregation they demanded, for the hearing and determining their *affairs*. But their Adversaries, the *Molinists*, indeavored what they could, to hinder an open hearing, in the presence of either side. In the beginning of *November*, *Lalane*, St. *Amour*, and *Angran*, Solicitors for the *Jansenists*, compose certain *Memorials*, which they present to the Pope with this Preface. 'Most Holy Father, your 'Holines having established the Congre-'gation for examination of the Grand 'Questions concerning Grace, we thought 'fit, before all things, to compose two 'Writings, which we present to your 'Holines; one whereof contains what 'hath passed in the affair under debate, 'and the other concerneth St. *Austins* 'Au-

'Autoritie----- Soon after St. *Auſtin*'s
'death, ſome Prieſts of *France* found fault
'with his writings, and troubled the
'Peace of the Church, by indiſcreet
'Queſtions; whereupon *Proſper* and *Hi-*
'*larie* had recourſe unto *Celeſtin*---Who
'ordained that the *Autoritie* and *Do-*
'*ctrine* of *Auſtin*, ſhould remain invio-
'lable. *Molina* having had the boldnes
'in *Spain*, to renew theſe ancient com-
'plaints made of the Prieſts of *France*,
'and once again to make head againſt
'the ſame St. *Auſtin*, and this new Do-
'ctrine being accuſed to the *Holy See*, in
'which *Clement* 8. preſided at that time,
'this holy Pope would not have the
'cauſe examined before him, till he had
'firſt ordained, that the *Autoritie* of
'S. *Auſtin* ſhould be approved---The like
'did Pope *Paul* 5th afterwards. Yet
'there are found at this day New *Cen-*
'*ſors* amongſt the Prieſts of *France*, who
'to defend *Molina*'s Doctrine, have had
'the *Preſumption* to riſe anew againſt
'St. *Auſtin*, by Queſtions they borrow
'from the Schole of thoſe Authors al-
'ready condemned, and who call in doubt
'the Principal Articles of *Chriſtian*

'*Grace*. 'Tis for this cauſe that we 'are come to your Holines in the name 'of ſome of the moſt illuſtrious Biſhops 'of *France*-----We have complained of 'the Propoſitions which have been in-'vented to prepare *Ambuſhes* for the *Do-'ctrine* of St. *Auſtin*. And to the end 'they may be examined, and this whole 'affair fully and perfectly cleared; we 'have ſued to your *Holines* for the ere-'ction of a Congregation, in which both 'ſides might be heard *viva voce*, and 'by writing. Your *Holines* hath ac-'cordingly eſtabliſht it: and to the 'the end your *Holines* might have the 'goodnes to practiſe, from the entrance 'of this conteſt, the ſame that *Pope Ce-'leſtin* did heretofore, and *Clement* 8th 'ſince, in occaſions perfectly like to this, 'for the defence of S. *Auſtins Doctrine* and '*Autoritie*, and to ſupport with a new 'recommendation; we have conceived, 'that before all things we ought to 'ſummon our Adverſaries to ac-'knowledge the *Autoritie* and *Doctrine* of 'that Saint, not only with unprofitable 'and ineffectual words, or deceitful Elo-'giums and Praiſes, full of diſguiſement

'and

'and fiction, but by ſolid and expreſs
'approbations---We know that there
'is no practice, or endeavor omitted by
'our Adverſaries, to hinder the effect
'of ſo juſt and neceſſary a Demand; we
'know that there is nothing in the
'world, which they fear ſo much; as
'to be conſtrained to ſubſcribe, as they
'ought, to the autoritie of St. *Auſtin*, or
'to ſee your Holines, treading in the
'ſteps of *Celeſtin* 1. and *Clement* 8. con-
'firme it anew, and repres the temeritie
'of theſe *Cenſors*---Your *Holines* will
'hear with wonder, that after having
'openly attaqued S. *Auſtin's* Doctrine,
'with their utmoſt ſtrength, both by
'themſelves, and by the help of the *Je-*
'*ſuits*, whoſe defenders and confederates
'they are, they now openly proclaim
'their ſubmiſſion to it. They will have
'the boldnes to profeſſe themſelves pub-
'lique *Panegyriſts*, and defenders of that
'Father, even in the preſence of your
'*Holines*. But their doing thus, will be
'only to palliate the contemt they have
'of him, with feined reſpect, and to free
'themſelves from blame; it will be only
'to avoid the puniſhment of their inſo-

'lence wherewith they outrage him, it 'will be only to hide the averſion which 'they have for his *Doctrine*, under the 'commendation which they give unto 'his perſon; it will be only to diminiſh 'the care, which is to be had in theſe Con-'troverſies, in examining which are the 'true ſentiments of that holy *Father*, 'and to make it believed, that it is 'not concerned in the Propoſitions, ſince 'themſelves who impugne them pro-'feſs to follow the Doctrine of that 'Father, and ſo reverence his autoritie; 'to the end that having avoided the con-'demnation of their temeritie by ſuch 'feined Elogiums of S. *Auſtin*, and got 'off, without being obliged to ſubſcribe 'to any thing, they may, with their 'Partiſans, thence forward reject his 'autoritie with more boldnes than ever; 'and baniſh his Doctrine from their 'Scholes as Calviniſtick: eſpecially in 'caſe your *Holines* ſhould condemne the 'Propoſitions: becauſe they will not 'fail afterwards, to make the cenſure 'fall upon S. *Auſtin*, and that not with-'out ground. Theſe are the deſigns of 'our adverſaries---which if they ſhould

'take

'take place, it would be an expoſing 'the *principal inheritance*, which the ho- 'ly See poſſeſſeth, to pillage, as no doubt 'it would come to paſſe by the contemt 'of S. *Auſtins Autoritie* and *Doctrine*; it 'would be a nullifying the autoritie of 'all the Fathers, ---it would imply, that 'the Church had unjuſtly condemned 'the enemies of *Grace*; it would give 'occaſion to believe, that the holy *Coun-* 'cil of Trent favored the *Pelagian Here-* 'ticks, and gave new forces to the *Cal-* 'viniſts. This Epiſtle was ſubſcribed thus:

Noel de La Lane,
Louis de St. Amour,
Louis Angran.

The Pope would not receive theſe *Janſeniſts Writings, &c.*

§. 11. The Popes Confession in behalf of the *Janſeniſts*.

July 1652. St. *Amour* (as he reports *fol.* 211.) received a viſit from an Archbiſhop who told him, that he had conferred with the *Pope* that morning about their Affairs. That his *Holines* himſelf gave occaſion to the *Diſcourſe*, and told him, 'That he ſtill remembred 'the time, when the *Congregations de* 'Auxiliis were held under *Clement* 8. 'and *Paul* 5. that he knew all the 'world was then for the *Dominicans*, 'againſt the *Jeſuits*; that for a long 'while together, the publication of the '*Bull*, whereby the *Jeſuits* were con-'demned, was daily expected; that ne-'vertheles it was not publiſht, though 'they well deſerved it. But it was con-'ceived, that the Holy See acted pru-'dently, in not publiſhing their con-'demnation; becauſe, though the ſaid '*Definition*, would have appeared with 'the general ſatisfaction of all intelli-'gent perſons, yet thoſe matters ſur-'paſſed the reach of the *unlearned*, and 'the *generalitie of the faithful*. That more-'over the *Pope* ſaid, that he knew the '*Jeſuits Sentiments* were not good; and that

'that if he condemned them, there were 'no perſons of *Learning* and *Abilitie* 'throughout *Europe*, but would be ſa- 'tisfied and well pleaſed therewith; but 'that theſe Truths were ſo far above 'the ordinary capacitie of man, and 'the weak being much more numerous 'than the ſtrong, more would be ſcan- 'dalized, than edified with ſuch con- 'demnation, *&c.*

The more to elucidate the *Intrigues* of the *Moliniſts*, and to diſcover what ſuſpicions there were amongſt the wiſer *Janſeniſts*, of gaining little advantage to their cauſe, by applications to *Rome*, I ſhall give the mention of ſome memorable paſſages, written in an elegant Letter, by a Doctor of the *Sorbon*, to St. *Amour*, dated *June* 16. 1652. "Sir 'I received, together, the two large 'Letters you writ me, full of teſtimo- 'nies, of the confidence and friendſhip, 'wherewith you are pleaſed to honor 'me. If I durſt, I ſhould find fault with 'your going too far therein: for I can 'make no other conſtruction of your 'too favorable judgement of me, than 'that it proceeds from a ſingular *Affe-*

St. *Amour Journal fol.* 205. A Letter from a Doctor of the *Sorbon*, touching the little advantage the *Janſeniſts* might expect from *Rome*.

'*tion*, which gives you an *opinion* of me, 'far above what I acknowledge in my 'ſelf. I have alwayes written unto you 'in *ſinceritie*, and freely ſignified unto 'you my *thoughts* and *ſentiments* con-'cerning your *journey* to *Rome*, about 'the *Affairs* which you manage there, 'and concerning the *propoſals*, which 'you have made to me. And, becauſe I 'ſee things not altered, or at leaſt varied 'only in appearance, and ſome circum-'ſtances, I cannot change my *judgement* 'or *diſpoſition*. 'Tis true, what you tell 'me, that *Reſidence* at *Rome* is dange-'rous, in regard of the *corruption of the* '*mind*, which oftentimes carries its poy-'ſon into the bottom of the *heart*, with-'out being taken notice of, inſenſibly 'corrupting *Faith* and *Reaſon* it ſelf, by 'human *prudence*, and a manner of life 'and deportment altogether *Political*, 'which people contract there, unles they 'be prevented, by Gods ſpecial *protecti-'on* and *favor*. And to tell you the *truth*, 'though I am much averſe from that '*vice*, which paſſes for *virtue* in the 'world, yet I account not my ſelf ſo 'ſtrong, but that I think fit to avoid

'even

'even the occaſions of it. Nevertheles 'tis not this alone, which keeps 'me from coming to you, and taking 'upon me that part, which you would 'aſſign me, in the Affairs, wherein you 'are engaged. If I conceived I could be 'as ſerviceable therein as you apprehend, and could it reaſonably be hoped, 'matters would be ſo carried, and have 'ſuch *Effects* and *Iſſues* as you aim at, ſolitude ſhould no longer detain me, nor 'the danger of the waies, and *Reſidence* 'at *Rome*, keep me from offering my 'ſelf to God, to do him ſervice, and 'ſecond you in that, which you indeavor to performe to him. But I am 'ſo ſtrongly perſuaded of the contrary, 'both by potent conſideration taken 'from *humain Prudence*, as well as from 'Reaſons *Divine*, and founded upon the 'preſent *poſture* of things, that all the '*Remonſtrances* in your Letter, have not 'moved me; although otherwiſe I may 'ſay (I think) without flatterie, that 'I am ſo devoted to ſatisfie my friends, 'as far as my ability reacheth, that I 'can ſcarce deny any thing unto them, 'without doing violence to my ſelf; 'eſpecially in things wherein the ſervice

'of

'of God is concerned---No Sir, I cannot believe, that ever there will be a 'regular and *free Conference*, about the 'matters in conteſt at this day: and 'ſhould there be one appointed, and 'perſons found capable of debating the 'queſtions on either ſide, and *Judges* 'intelligent enough of the Truth, and 'ſufficiently *impartial* to determine them, (which is very difficult, not to ſay moral-'ly impoſſible) I could not promiſe to 'my ſelf, the ſucces, you aim at, and 'ſeem to hold for certain. All that 'could be hoped, ſo far as I ſee, from 'ſuch a conference, and moſt upright 'Judges, is, that things would remain as 'they are. Should the *Arbitrators* 'be diſpoſed to do ſome thing more, 'and to pronounce in favor of *Truth*; 'they who have been inveigled into 'the contrary part, the *Temporal Powers* 'ingaged with them, and the *Spiritual* 'would quite ſtop the paſſing of ſuch 'judgement, thereby to avoid offending 'many of the world; and, under pre-'tence of eſchewing *diviſion*, leave things 'as they are. If you judge my *conje-'ctures*, and the *conſequences* I draw from 'them diſagreeing from your own

'thoughts

'thoughts, yet I am confident you can-
'not but ſay, that the *ſuppoſitions*
'which I make, and from whence I
'draw theſe *conſequences*, are very *fa-*
'*vorable*. For leaving you to find per-
'ſons capable to *propoſe*, and *maintain*
'the *Truth* befittingly in a *regular con-*
'*ference*, I think you will not be back-
'ward to confeſs, that there is not the
'leaſt likelihood of finding *Judges* ſuffi-
'ciently *intelligent*, in theſe matters; ſuf-
'ficiently well affected to *truth*, and ſuffi-
'ciently armed, againſt all ſorts of *Inte-*
'*reſts*, to *pronounce* in its *favor*, when
'they have diſcovered it. And if there
'were truly ſuch, undoutedly one of
'the *Parties* would except againſt them,
'or *elude* and *prevent* their judgement.
'Theſe matters have been *agitated*, *exa-*
'*min'd* and *determin'd* alſo, in abun-
'dance of the moſt important *queſtions*
'and *difficulties*, by the Autoritie of
'two great Popes, very *learned*, and of
'*upright Intentions*: and you know
'what have been the Iſſue of thoſe con-
'ferences, which laſted many years. You
'are far from ſeeing your *Affairs* in ſo
'fair a way; and if you promiſe your

ſelf

'self a better issue thereof, I attribute it 'to your *Zele*, and the *Affections* you have 'for the *cause* you manage; which makes 'you build too much, and ground the 'hopes of your justly desired succes, 'upon the good reception that hath 'been shewn you, and the fair words 'which have been given you. You will 'permit me to mind you, that that coin 'is very current in the world, and more 'in the place where you are, than in 'any other: 'tis that wherewith all pay-'ment is ordinarily made; and many 'times where there is least *Will* and '*Power* to give, the promises are largest. '——All the *proposals* of *Accommodati-'on* made you, touching the Bishop of '*Ipres Book*, seem to be as *suspicious*, as 'the promises that are given you, and 'are of much more *dangerous consequence*. 'You know, Sir, by experience, in some '*general* and *particular Assemblies* of the '*Faculty*, in which you were present, 'how all people easily hearkned unto 'such *Accommodations*; how it is easie to 'be inveigled to remit some thing of the '*Interest* of *Truth*, in such cases, either 'by *surprize*, or by *weaknes*, covered with

'with the pretext of peace; and how 'ſuch *Accommodations* and *Modifications* 'are prejudicial to the *Truth*. Theſe 'are wounds which prove afterward '*irremediable*; becauſe they are made 'by ſuch, as profeſſe to defend it; and 'in this they injure it, more than they, 'who openly impugne it, and are its 'greateſt enemies. I confeſſe to you, I 'could never read without pitie (and I 'ſpeak it too without any indignation) 'the *Objections* and *Propoſals* made to 'you, about the Biſhop of *Ipres* Book, 'and the Bull: and that which moſt '*amazes me*, is, that they which made 'theſe *Objections* and *Propoſals*, paſſe for 'perſons very *intelligent*, and well affe-'cted towards the *Truths of Grace*. For 'to replie, that *M. d' Ipre*, intending to 'juſtifie ſome propoſitions of S. *Auſtins*, 'found among thoſe of *Baius*, which 'have been condemned, and deſirous 'to reconcile the *Autoritie* of the *Holy* '*See*, and of the *Bull*, which ſeems to 'condemne them, ſaith *Hæreo*; 'tis but 'to quarrel with that great *Lover* and '*Defender* of S. *Auſtin*; and to indict 'him for a word, and for a word very

'well

'well ſpoken, and which ſhews his great '*moderation*, amidſt his great *know-*'*ledge*, and *zele* for the *Truth*. How fre-'quently doth S. *Auſtin* uſe the ſame 'manner of ſpeech, when he meets with 'ſome *difficultie*. Other particulars 'wherewith he is charged, flow from 'the ſame fountain, and are no leſſe *un-*'*juſt* than *groundles*. If he hath written 'of the *matters of Grace*, ſince a prohi-'bition of the *Holy See*, he is not the 'only man that has done ſo; but 'tis 'he alone that hath written in that 'manner that he hath done, having on-'ly reported the *ſentiments* of S. *Auſtin*, 'whom the Church owneth, not only as 'one of its *pillars*, but as its *Maſter* and '*Teacher*, particularly in the *matters of* '*Grace*: and he writ his *Book* being a '*Prelat* and *Paſtor* of the *Church*. Ne-'vertheles, by a moſt manifeſt injuſtice, 'endeavors are uſed to get his Book 'ſubjected to cenſure, and to acquit all 'others----You ſee, Sir, with what *li-*'*bertie* I write: 'tis an evidence of the 'ſinceritie of that *Affection* I bare you, 'and of the *confidence* I have in yours. 'Aſſure your ſelf, I do not forget you,

'in

'in my Addreſſes to God; I repreſent to 'him your *Affairs* and *Neceſſities* as mine 'own, and beſeech him to make me, as 'I deſire to be, alwaies more and more 'yours; which I ſhall look upon as his 'mercie towards me, and the making 'me more to be his. I deſire you to 'beg the ſame, *&c.*

This *Apologetick Letter*, in the behalf of *Janſenius*, *againſt the Moliniſts*, I am apt to belief was written by Mr. *Arnauld* Doctor of the *Sorbon*, and then Head of the *Janſeniſts*.

Auguſt 1652. There were two *Conferences* held at *Paris*, in the preſence of ſome perſons of Qualitie, between M. *de Sainte Beure* and F. *l' Abbe* the *Jeſuit*, touching the Subject of a work publiſht by this Father, in reference to the *controverſie*, betwixt the *Janſeniſts* and *Moliniſts*. The Father (ſaith St. *Amour* fol. 126.) received much confuſion therein, having been convinced of *foul dealing* or little *intelligence of* the points, whereupon they conferred. The Subſtance of this conference is given in a letter, which M. *de Sainte Beure* writes to M. St. *Amour*, from *Paris*, *Aug.* 2. 1652.

'thus:

thus : 'Sir The diſcourſe of F. '*Annat.* is the common diſcourſe of the '*Societie.* Thoſe good Fathers publiſht 'here, as well as at *Rome*, *that the Pope* 'is to pronounce with all ſpeed; and when 'they are told there is no *congregation* yet 'ſetled, in which the parties may be heard, 'they anſwer, *that his Holines will not* 'bear any parties; and that their *Societie* 'hath reſolved, not to enter into a conference 'either at Paris or at Rome, touching 'the controverted doctrine. This is what the 'F. *L'Abbe* ſaid to me in the conference 'I had with him--- wherein he propo- 'ſed to diſpute at large of *matters of* 'doctrine; whereunto I aſſented. He 'propounded 5 points. 1. *That M. d'Ipre* 'was condemnable, as having written a- 'gainſt the Council of Trent, and conſe- 'quently againſt S. Auſtin, That a man 'moved by Grace, is neceſſitated, as to his 'libertie. Whereunto he was anſwered, 'That ſuch a man was neceſſitated, in ſenſu 'compoſito, but not in ſenſu diviſo, and 'told, that *M. d' Ipre* ſaith no more; 'which is not condemnable, unles the 'whole Schole of S. Thomas be condem- 'ned too. After many Conteſtations the Father

'Father was obliged to conſent with us. The *Second* was concerning *ſufficient Grace*; and it was proved to him, 'that *M. d' Ipre denied none but the Moliniſtick*. The *Third* was concerning 'the *neceſſitie of ſinning without Grace*. 'The *Fourth* concerned the *Commandments*: and I ſhewed him, that *the Doctrine maintained by us, as to this point, was held by all the* Thomiſts, *the Defenders of Congruous Grace, and the Church in her prayers*. The *Fifth* Queſtion was 'reduced to *final perſeverance*; wherein 'I proved, *that what the Father held, was the Doctrine of the* Pelagians, *&c.*

§. 12. *Auguſt.* 15. 1652.

Auguſt 15. 1652. the *Delegats* for the *Janſeniſts* received an extraordinary ſummons, from *Cardinal Roma*, at the inſtigation of *M. Albizzi*, to provide, within a fortnight, the *Writings*, which they were to deliver unto the *Congregation*. The two firſt they got ready within the time, and ſubſcribed on *Auſtins* day. The firſt contained, what paſſed about the *five Propoſitions*, ſince *M. Cornet* propounded them to the *Faculties*, from *July* 1. 1649. till that time: namely

The *Janſeniſts* two firſt Papers prepared for the Congregation.

The Contents of the first Paper. *S. Amour Journal fol.* 219.

namely what was done in the Assemblies of the *Facultie July*, *August*, and *September*, 1649. The false *censure*, which they publisht throughout all *France*, and sent to *Rome*, under the name of the *Deputies of the Facultie*; what was done in *Parliament*, *Octob.* 5. and concerning the patcht peace, made in the Facultie, in *September*; the *Theses*, which *M. Hallier* signed as *Syndic*, in which the *first* and *third Proposition*, in the sense wherein we held them, were maintained in *Sorbon*, with his approbation, *Jan.* 1650. The Letter, which *M. de Vabres* procured to be subscribed, by a multitude of Bishops; the *subscriptions* begged here and there in all societies; *&c.* One thing also these *Deputies* of the *Jansenists* observed, in this writing, not before observed; namely, 'that all these 'enterprizes were designed to procure, 'by such scandalous and oblique waies, 'the destruction of S. *Austin's Doctrine*, 'which they veiled under the obscuri-'ties of these *Equivocal Propositions*, con-'trived purposely to deceive. They declared further by anticipation, that they purposed not to maintain the *Pro-*

positions

poſitions in any other ſenſe, than in that, which they ſhould demonſtrate to be ſuitable to S. *Auſtins Doctrine*; Wherefore they concluded this firſt writing, 'requeſting moſt humbly, that to the 'end all things might be done, in this 'Affair, without *fraud* and *confuſion*, be'fore the examination of the Propoſi'tions were proceeded unto, they might 'be *altered* and *reduced* into the ſeveral 'ſenſes, whereof they were capable, in 'ſuch ſort, that they might be free from 'all *equivocation*.---That the ſenſes be'ing thus diſtinguiſht, and ſeparated 'into ſeveral *Propoſitions*, we might de'clare, which were thoſe which we ab'horred, and *anathematized*, with the 'whole Catholick Church; that our 'Adverſaries might be obliged to keep 'the ſame courſe, *&c.*

They added alſo, to the end the Doctrine of S. *Auſtin* might remain ſafe and intire in the Church, and to give their Adverſaries place to clear themſelves, the *Propoſitions* following.

1. *That any Doctrine, Propoſition, or Opinion, touching the matter of Grace, Free Will, or Divine Predeſtination, which*

ſhall be found to be St. Auſtins, *or neceſſarily coherent with his Doctrine, cannot be in any wiſe condemned either of Hereſie or Error, or with any other kind of cenſure whatſoever.*

2. *That never any Doctrine of* S. Auſtin *hath been condemned of error by any Popes, or approved Councils.*

3. *That the Council of* Trent *hath not defined or taught any thing, that is contrary, in any ſort, to* S. Auſtins *Doctrine of Grace.*

4. *That all which* S. Auſtin *has held againſt the* Pelagians, *and* Semipelagians, *as Catholick Doctrine, ought likewiſe to be held for ſuch.*

5. *That to affirm, that* S. Auſtins *Doctrine, touching Grace, is uncertain, contrary to its ſelf, exorbitant, obſcure, harſh, unworthy of the Clemencie of God, little ſuitable for edification of the faithful,* &c. *is injurious to the whole Catholick Church.*

6. *That ſuppoſing the Holy Scriptures, and Definitions of Popes and Councils; the Doctrine of* S. Auſtin *touching Grace is a moſt clear and certain rule, by which the Propoſitions in queſtion, and all other generally whatever, concerning Grace, Free*

Will

Will and Divine Predeſtination, may be examined, with certaintie, and alſo by right ought to be ſo.

Theſe ſix *Propoſitions* the *Deputies* of the *Janſeniſts* demanded, *that their adverſaries might be obliged to acknowlege, together with them for true, and indubitable, in order to the clear & plain ſtating of principles on which both ſides were to proceed.*

This was the ſubſtance of their firſt writing, which had this Title, *The firſt Information upon matter of Fact.*

Their ſecond Writing was larger than the former, and contained their *firſt information concerning matter of Right*, and was thus intituled: *The Tradition of the whole Church in reference to the Autoritie of* S. Auſtins *Doctrine.* This ſecond Writing contained eminent Teſtimonies, touching this matter, of more than twenty Popes, of as many General *Councils*, *National*, or *Provincial*, and about ſixty either *Fathers*, *Saints*, or *illuſtrious Divines*, &c. The *Janſeniſts* ſecond Writing.

And to prevent the imputation of being tedious, they deew a model of both their *Writings*, the *Concluſion* whereof was, 'that having thus eſtabliſht the Au-

'thoritie of S. *Auſtins Doctrine*, they had 'nothing to fear, in reference to the 'Propoſitions; ſince they were ſure 'likewiſe to ſhew clearly, that the ſenſe, 'in which they held them, was as cer-'tainly the Doctrine of S. *Auſtin*, as they 'had ſhewn invincibly, that his Doctrine 'was that of the Church. And more-over they publiſht this *Cartel of Defi-ance* to the whole *Moliniſtick Partie*. 'That they were certain, and ſpoke it 'without fear, That that holy *Doctor* 'would be found ſo congruous to all 'that they maintained, that their ad-'verſaries, however they might rack 'their brains, could never propoſe any 'argument, drawn from *human reaſon*, 'or the Holy *Scriptures*, which they 'could not make them ſee, had been 'propoſed to S. *Auſtin*, by the *Pelagians* 'or *Semipelagians*, and reſolved againſt 'them by this holy *Doctor*; and which 'we could not in like manner refute, 'very eaſily, againſt our Adverſaries, by 'the *anſwers* and *Doctrine*, which we 'ſhould extract out of his works. Where-fore they further ſaid, 'That there was 'nothing they wiſht more,] than aſſoon

as

'as the autoritie of the ſaid Doctrine
'was acknowledged, and confirmed, as
'it ought to be between their adverſa-
'ries, and them, to proceed forthwith,
'with equal diligence and confidence, to
'make appear, in the *examen* of the
'*Propoſitions*, what that Doctrine was.

What *iſſue* and *effect* theſe Writings obtained, is given us by St. *Amour* thus: 'We were buſied, ſaies he, at *Rome* all 'this Moneth (of *November*) in the 'moſt vigorous and aſſiduous purſuit, 'that was lawful for us to make there, 'for the firſt *Audience* in the *Congregati-* 'on; which we demanded might be 'granted to us together with our ad- 'verſaries, after our firſt Writings had 'been communicated to them; to the 'end they might come to ſuch an au- 'dience, prepared to anſwer to thoſe 'Writings, and to what we ſhould adde 'thereunto *viva voce*. We could nei- 'ther obtain to have a day ſet for ſuch a '*firſt Audience*; nor that our Writings 'ſhould be communicated; nor know 'whether they would grant us either 'one or tother. In the mean time the 'Jeſuits and the Doctors, their Adhe-

St. Amour part 5. chap. 14. fol. 256.

'rents, continued triumphing at *Paris* 'before hand, for the *approaching con-* 'demnation of the *Propositions*, of which 'they held themselves sure, and in 'which they involved ours. By this 'means they caused great doubtings in 'our friends, what might be the issue of 'the Congregation; which was signi- 'fied to us, by a Letter, wherein they 'injoined us severely not to deliver any 'instruction, which might ingage us in 'a single processe by writing. Also 'M. *de Sainte Beeve* writ to me, to 'continue our instances, that the Au- 'thors of the Propositions might be 'known, our innocence declared, and 'the *Necessitie* of *Effectual Grace* establisht, 'which was the whole point of the que- 'stion; and that if we could not obtain 'this, that at least it might be inserted 'into the Bull, in case any were made, '*that we had alwaies declared, that we* '*undertook the defence of the Propositions* '*only in the sense, wherein they implyed* '*the Necessitie of Effectual Grace*: that 'by this means the Bull would be fa- 'vorable to us, and moreover make our 'adversaries pass for *Calumniators* and

'*successors*

'ſucceſſors of the *Semipelagians*, as well 'in their *manners* and *proceedings*, as in 'their *Doctrine*.

§. 13. The *Dominicans* interpoſing for the *Janſeniſts*, and how far they agree. S. *Amour*. fol. 309.

In the beginning of the year, 1653. The *Agents* of the *Janſeniſts* ſolicite afreſh, for the reception of their *Writings*, and *Memorial*. And the *General* of the *Dominicans*, with the reſt of that Order at *Rome*, interpoſed effectually in the behalf of the *Janſeniſts*. They prepared a *Memorial*, which they intended to preſent to the Pope, wherein they gave a full *elucidation* of the Controverſie, and that more expreſly than the *Janſeniſts* durſt do. For 1. 'They de-'fend *Janſenius* expreſſely, in reference 'to the *five Propoſitions*, and *formally* main-'tain, that they were not his, *&c.* '2. *St. Amour* ſaies, 'that although 'theſe *Dominicans* explicated theſe Pro-'poſitions, in the ſame manner as they 'did, and, no leſſe than they, main-'tained the common Doctrine of *Effe-'ctual Grace*; yet theſe *Dominicans* did 'it in terms incomparably more pow-'erful, than the *Janſeniſts* durſt expreſs 'themſelves in. 3. Theſe *Dominicans* 'ſhew

'shew, that the *Jesuits* have *three principal intentions* in this Affair. 1. *To get* 'Molina *his opinion obliquely defined.* '2. *To overthrow all that was done in* 'ten years, *in the Congregation* de Au-'xiliis: *And* 3. *To ruine* S. Auſtins *Au-'toritie*, &c. But the Pope would give 'no Audience to the *General* of the *Do-'minicans* herein, though he requeſted 'it ſeventeen or eighteen times.

March 4. 1653. *Cardinal Barbarin* demands of S. *Amour*, why they (the *Janſeniſts*) did not wholly join with the *Dominicans*? to which he anſwered thus: 'They do their own buſineſs, and 'we ours: we may have our particular 'aims and *pretenſions*, though their Do-'ctrine be no wiſe different from ours, 'at leaſt at the bottom. The Cardinal fell to ſpeak of *Janſenius*, and ſaid, that he admitted the ſame *ſufficient Graces*, which the *Thomiſts* taught: for which he cited *chap.* 3. *lib.* 4. S. *Amour* anſwered him, 'That he could not affirm 'any thing as to that, but no doubt 'there are ſuch ſmall Graces, as the *Tho-'miſts* call *ſufficient*, and acknowledge, 'as well as they, not to be ſuch really,

S. *Amour.* fol. 322.

'in

'in the ſenſe, wherein the world takes 'the word *ſufficient*, ſince they do not 'ſuffice; there being need, beſides theſe 'Graces, of that which is *effectual by it* 'ſelf, to perform the good action, which 'would not be done without it, *&c.*

April 8. In the evening, ſaith S. *Amour*, I viſited *F. Reginald* a *Thomiſt*, who ſpeaking concerning their *ſufficient Grace*, I told him, we agreed in the *thing*, and therefore needed not diſpute about *words*. That we could not grant, thoſe *ſmall Graces* were given unto all generally, nor ſhould we ſay, that they gave a *perfect*, *next*, and *complete power*; becauſe thoſe terms were abuſed, as well as that of *ſufficient*, the world underſtanding thereby a *power* whereunto nothing is wanting; though we denied not the *thing* which they underſtood by thoſe *words* of *next power*. Thus S. *Amour fol.* 335.

§. 14. The *Agents* of the *Janſeniſts* their Audience before the Pope, and Apologie.

May 4. S. *Amour* was aſſured, that there was a *Bull* or *Conſtitution* made, by which the *Propoſitions* were condemned: which put them upon freſh addreſſes to the *Pope*. *May* 19. the Pope gave

gave the *Agents* of the *Jansenists* a *Grand Audience*: which was the *first* and last they had, of all that had been promised them. Mr. *de Lalane Abbot* of *Valcroissant*, pronounced an Oration, in the name of the rest, before the Pope, in these words:

St. *Amour fol.* 355.

'*Most Holy Father*, We are obliged to 'represent to your Holines, by how ma-'ny *Artifices*, and secret *Ambushes*, some 'persons imploy certain *obscure*, *equivo-'cal*, and *maliciously contrived Propositions*, 'to undermine the Church at this day, 'by *assaulting*, and *indangering* the *Do-'ctrine* of S. *Austin*, touching the *Grace* 'of *Jesus Christ*, so often *approved* by the 'Holy See, and *autorized*, without dis-'continuance, by the *universal consent* of 'the *whole Church*.----This enterprise, 'against the *Grace of Jesus Christ*, hath 'proceeded so far, that in regard of the 'close *union* of S. *Austin* with S. *Paul*, in 'what concerns this *matter*, we see, that 'at this day, the *Enterprizers* fear not to 'attaque them both together, by daring 'to accuse them both of having pas-'sed even into excesses.----'Tis not, 'Most Holy Father, by vain *imaginati-'ons*, but by *invincible proofs*, that we

'shall

'ſhall manifeſt to your Holines, this 'publique Conſpiracie of the *Jeſuits* 'formed againſt S. *Auſtin*. Behold, in 'my hands, above an *hundred Propoſi-* 'tions againſt that Saint, drawn out of 'ſeveral Books made ſince fifty years, 'by the *Jeſuits*; which ſhew, that the 'boldneſs, wherewith they aſſault him, 'increaſes daily, in ſuch ſort, that they 'inceſſantly charge him with new, and 'greater outrages.---We know Moſt Ho- 'ly Father, that our Adverſaries make 'ſemblance of reverencing his *Autoritie*: 'But this is only to put a feigned re- 'ſpect upon their real diſdain. 'Tis 'only to hide their *averſion* from his 'Doctrine under the *commendation* of his 'perſon.——Let our Adverſaries 'chooſe to take him *wholly*, or leave him 'wholly to us:——But our Adverſaries 'would have not only S. *Auſtin*, but alſo 'the *Grace of Jeſus Chriſt divided*—— 'We confeſs that this matter is *ſpinoſe*. '*Nature*, which *flatters* us, never ceaſ- 'eth to *oppoſe* in us the *myſteries* of the 'Grace of *Jeſus Chriſt*: Our *Reaſon* 'ſeeks means, on all ſides, to free it ſelf 'from that abſolute ſubmiſſion which

'we

'we are obliged to have for God. It in-
'sinuates every thing that favors this
'*connatural pride* in us. S. *Austin* him-
'self *confesseth*, that without thinking of
'it, he continued long in the *error of the*
'*Semipelagians*, and got not out of it,
'till after a deep *meditation* of the holy
'Scriptures; particularly of S. *Paul*.
'And therefore 'tis no wonder, that, in
'all times, there have been found so
'many *difficulties* and *repugnances*, to
'cure the minds of the faithful of the
'*error* of *Pelagianisme*. Besides all which,
'there is a *determinate resolution* for *Mo-*
'*lina's defence* of the whole *societie* of
'the *Jesuits* —But Most Holy Father,
'though *Nature* and *Reason* are very
'unapt to *comprehend*, what is the *Grace*
'*of Jesus Christ*, and though this *Do-*
'*ctrine* be *invelopped*, as with so many
'*clouds*, by the various *new inventions* of
'new Divines, and by the *equivocations*
'of the *Propositions* in question; never-
'theless we dare boldly affirme, that,
'albeit this *mysterie* is very *profound*, yet
'it is not so *difficult* to understand, pro-
'vided the means be used, *&c.*

The *Jansenists* presented also to the

Pope

Pope a *compendious Diſtinction* of the *five Propoſitions*, touching *Grace*; ſhewing in *three columns* the *ſeveral ſenſes*, whereof the ſaid *Propoſitions* are capable: of which ſee S. *Amour. fol.* 365. When *M. de Valcroiſſant* had ended his Oration, he told the *Pope*, his Holines ſhould be much 'more *inlightned* in the things, which 'were alleadged, when they came to be 'treated more leiſurely and throughly 'before him, in the preſence of their 'adverſaries.——He added further, 'that the *connexion*, which he had moſt 'clearly demonſtrated of the Propoſitions reduced to their ſenſe, with the 'point of *Effectual Grace* by it ſelf, evidently ſhewed the *neceſſitie* of beginning the *diſcuſſion* of this *Affair*, by the '*examen* and proof of the *Efficacy of* '*Grace*, by it ſelf; both becauſe all the 'reſt depends upon it, and the proof of 'it ſerves for a general proof of the '*Propoſitions*.——When the *Abbot* of 'Valcroiſſant had done, *Des Mares* began, and continued the *ſeries* of his 'Diſcourſe, (as they had agreed) and undertook the proof of the *Efficacie of Grace*. His firſt argument was taken from

S. Amour. fol. 374.

S. Amour. fol. 375.

from the Prayers of the *Church*, and laſted three quarters of an hour, *&c.*

§. 15. The *Janſeniſts* condemned.

May 26. there was a ſtrong *Rumor*, touching the publication of the Bull, againſt the *five Propoſitions*, which was accordingly, in ſome ſhort time after, accompliſhed.

The

The BULL runs thus:

Sanctiſſimi in Chriſto Patris, ac *D. N. Innocentii*, divina Providentia Papæ, decimi conſtitutio, qua *declarantur* ac *definiuntur* quinque *Propoſitiones* in materia fidei.

Innocentius Epiſcopus Servus Servorum Dei, univerſis Chriſti fidelibus, ſalutem & apoſtolicam benedictionem.

CUm occaſione impreſſionis libri, cui titulus Auguſtinus Cornelii Janſenii Epiſcopi Iprenſis, *inter alias ejus opiniones lis orta fuit, præſertim in* Gallia, *ſuper quinque ex illis, complures* Galliarum *Epiſcopi apud nos inſtiterunt, ut eaſdem Propoſitiones nobis oblatas expenderemus, ac de unaquaque earum certam & conſpicuam ferremus ſententiam.*

Tenor vero præfatarum Propoſitionum eſt ut ſequitur.

1. Aliqua Dei præcepta hominibus juſtis, volentibus, ac conantibus, ſecundum

cundum præſentes quas habent vires, ſunt impoſſibilia; deeſt quoque illis gratia qua poſſibilia fiunt.

2. Interiori gratiæ, in ſtatu naturæ lapſæ, nunquam reſiſtitur.

3. Ad merendum ac demerendum in ſtatu naturæ lapſæ non requiritur in homine libertas a neceſſitate, ſed ſufficit libertas a coactione.

4. Semipelagiani admittebant prævenientis Gratiæ interioris neceſſitatem ad ſingulos actus, etiam ad initium fidei: & in hoc erant hæretici, quod vellent talem eſſe, cui poteſt humana voluntas reſiſtere.

5. Semipelagianum eſt dicere Chriſtum pro omnibus omnino hominibus mortuum eſſe, vel ſanguinem fudiſſe.

Nos quidem inter multiplices curas, quæ animum noſtrum quotidie pulſent, illa imprimis cordi eſt, ut Eccleſia Dei, nobis ex alto commiſſa, purgatis pravarum opinionum erroribus, tutò militare, & tanquam navis in tranquillo mari, ſedatis omnium tempeſtatum fluctibus ac procellis, ſecura navigare, & ad optatum portum pervenire poſſit.

Pro

Pro rei gravitate coram aliquibus S. R. è Cardinalibus, ad id ſpecialiter ſæpe congregatis, & plurimis in Sancta Theologia Magiſtris, eaſdem quinque Propoſitiones, & ſupra nobis oblatas ſingulatim diligenter examinari, eorumque ſuffragia tum voce, tum ſcripto relata mature conſideravimus, eoſdemque Magiſtros *variis coram nobis actis congregationibus prolixe ſuper eiſdem, & ſuper earum qualibet differentes audivimus.*

Cum autem ab initio hujuſmodi diſcuſſionis ad divinum implorandum auxilium multorum Chriſti fidelium preces tum privatim tum publice indixiſſemus, poſtmodum iteratis iiſdem ferventius, ac per nos implorata ſollicite Spiritus Sancti aſſiſtentia, tandem divino numine favente ad infra Scriptam devenimus declarationem & definitionem.

1a. *Primam prædictarum propoſitionum,* Aliqua Dei præcepta, &c. *Temerariam, impiam, blaſphemam, anathemate damnatam, & hæreticam declaramus.*

2a. *Secundam,* Interiori gratiæ, &c. *hæreticam declaramus, & uti talem damnamus.*

3a. *Tertiam,* Ad Merendum ac demerendum,

rendum, &c. *hæreticam declaramus, ac uti talem damnamus.*

4ª. *Quartam*, Semipelagiani admittebant, &c. *falſam & hæreticam declaramus, & uti talem damnamus.*

5ª. *Quintam*, Semipelagianum, &c. *falſam, temerariam, ſcandaloſam; & intellectam ex ſenſu ut Chriſtus tantum pro ſalute prædeſtinatorum mortuus ſit, impiam, blaſphemam, contumelioſam, divinæ pietati derogantem, & hæreticam declaramus.*

Mandamus igitur omnibus Chriſti fidelibus utriuſque ſexus, ne de dictis propoſitionibus ſentire, docere, prædicare aliter præſumant, quam in hâc præſenti noſtra declaratione & definitione continetur, ſub Cenſuris & pœnis contra hæreticos, & eorum fautores in jure expreſſis.

Præcipimus pariter omnibus Patriarchis, Archiepiſcopis, Epiſcopis aliiſque locorum ordinariis, nec non hæreticæ pravitatis inquiſitoribus, ut contradictores & rebelles quoſcunque per cenſuras & pœnas prædictas, invocato etiam ad hoc, ſi opus fuerit, auxilio brachii Sæcularis, omnino, coerceant, & compeſcant.

Non intendentes tamen per hanc declarationem & definitionem, ſuper prædi-

ctis

tis quinque, Propoſitionibus factam approbare ullatenus alias opiniones, quæ continentur in prædicto libro Cornelii Janſenii.

Datum Romæ apud Sanctam Mariam majorem anno Domini 1653. prid. Cal. Junii Pontifi.

G. Gualtorius.

Hi. Datarius

P. Campinius.

St. Amour fol. 412.

June 13. The *Agents* of the *Janseniſts* ſigned this Reſolution (before they went to take leave of the Pope) 'After the 'Publication of the Popes Decree againſt 'the five Propoſitions, there being no 'more hope to obtain of his Holines the 'ſolemne and Regular Congregation, 'which we ſolicited for the ſpace of two 'years, as moſt neceſſary in this con-'junƈture, in order to a full clearing 'of matters controverted between 'St. *Auſtin's* Diſciples, and thoſe 'of *Molina*, we conceived that we had 'nothing left but to prepare our ſelves 'to return into *France*.——We 'have judged in the preſence of God, that 'we ought not to ſubſcribe the condem-'nation of thoſe Propoſitions, without 'excepting the ſenſe of Grace effectual 'by it ſelf, and St. *Auſtin's* Doƈtrine, 'which the enemies of both have de-'ſigned, in obtaining this condemnati-'on, to overthrow——We have 'reſolved not to ſubſcribe that condem-'nation, though the Pope require it of 'us, but with this clauſe. *Propoſitiones ab Innocentio Papa X. damnatas nos ite-*'*rum*

'rum damnamus, ut semper antea dam-
'navimus, salva tum Gratia Christi per
'seipsam efficaci ad singulos pietatis actus
'necessaria, tum doctrina Sancti Augustini,
'quibus nolle se præjudicium ullum afferre,
'Summus Pontifex multoties testatus est.
'With this mind the Agents of the *Jansenists* *D: la Lane*, *D:smares*, *St. Amour*, *Manassier* and *Angran* went to take leave of the Pope, where they found all things otherwise than they feared, the Pope declaring great satisfaction in their deportment, *&c.*

The *five Propositions* of *Jansenius* having been condemned by a Bull of *Innocent* 10th, (*May* 31. 1653.) and upon the *Jansenists* pretending these Propositions were not condemned in *Jansenius's* sense, there being a new Bull given out by *Alexander* 7. condemning these Propositions in *the sense of Jansenius*, the *Jansenists* were hereby crusht, and brought under a severe Persecution. For hereupon the *Molinists* got the *General Assemblie* of the *French Clergie* (as I take it *an.* 1654.) to frame a *Formularie*, answerable to the foresaid Bull of *Alexander* 7. for the condemning of

The French Formularie for the condemning of the *Jansenists*.

these five Propositions in *Jansenius's* sense; which all *Ecclesiasticks* were ordered to sign, or else to be deprived of all *Ecclesiastick employment*. This *formularie* great numbers, in heart *Jansenists*, are induced, by virtue of some *mental reservations*, to subscribe unto; but such as are thorough paced and professed *Jansenists*, look upon it as their great glorie and Interest, to passe for *Non-Conformists*, though with the losse of their *Dignities* and *Preferments*; yea with incurring the censure of *Excommunication*. The Arguments, by which the *Jansenists* defend themselves against signing this *formularie* are these. '1. That there is no Ordinance of the Church, which 'commands all the world to signe her 'decisions under pain of Heresie. 2. That 'the Pope commands none to signe it; 'neither has he as yet made any person 'to signe it. 3. No one speaks of signing 'this *formularie* in Forrein Provinces, nor 'in the whole Church. 4. None but 'the Assemblie of the Clergie has or-'dained, that we signe her *formularie*; 'but this Ordinance is neglected by all 'as illegitime, it having not been ap-'proved

See these arguments in *La Simple Verité opposée à la Fausse édit du Jansenisme. à Paris 1664.*

'proved by the *Pope*, nor by the *Biſhops*; 'yea, the *Jeſuits* themſelves have been 'conſtrained to abandon this *Formula-'rie*, whereof notwithſtanding they 'were the Authors.

The *Janſeniſts*, though excluded from all publick imployment, ceaſe not to defend themſelves and their cauſe, partly by *Apologies* for themſelves, and partly by *attaquing* their enemies the *Jeſuits*, eſpecially as to *Morals*. *An.* 1656. there were publiſhed ſeventeen *Letters* to a *Provincial*, (which in the *Engliſh* Verſion is ſtiled the *Myſterie of Jeſuitiſme*) wherein the corrupt *notions*, *principles*, and *diſtinctions* of the *Jeſuits*, for permitting and allowing the practice of all manner of ſin, are brought to light. Theſe Letters have much galled the *Jeſuits*, eſpecially ſince they have been *examined* and *cenſured* by ſome of the *Biſhops* and *Eccleſiaſtick Aſſemblies of* France. The Provincial Letters.

After the *condemnation of Janſenius*, his *Adherents* the *Janſeniſts*, to wipe off the aſperſion of *hereſie* imputed to their charge, firſt, as to name, call themſelves, not *Janſeniſts*, but *Diſciples of* S. *Auſtin*; 'For (ſay they) *Janſenius* makes Pro-'feſſion The *Janſeniſts* Apologies; *La ſimple Verité pag.* 1.

'session to teach nothing; but to re-
'port simply what St. *Austin* taught on
'the matter of *Grace* and *Free Will*, with-
'out b ing any thing more than his In-
'terpreter. In such sort, that if any
'could clearly discover any one point,
'throughout his whole Book, which
'was from himself, and not from
'St. *Austin*, he should be abandoned by
'all, and condemned by his own pro-
'per judgement. Whereas (adde they)
'*Molina*, on the contrary, vaunts to
'have published a Doctrine which was
'never known before; and his follow-
'ers the Jesuits glorie in the title of be-
'ing *Molinists*.

As to the thing it self, and *matter of their Doctrine*, the *Jansenists* endeavored to vindicate themselves from the imputation of *heresie* by certain *Articles*, and *Apologetick Discourses* touching their opinions. As for their *Articles* we find this mention of them in their own writings. 'Now these Divines (say they,
'meaning the *Jansenists*) have exposed
'their sentiments, in the Articles which
'they sent unto the Pope, and his *Ho-*
'*liness* has, by his last Brief, declared,

La simple Verité. pag. 5.

'That

'*That they contained an holy and Orthodoxe Doctrine.* The Biſhops, and moſt '*habile Divines*, who have ſeen theſe 'Articles, have given the ſame judge-'ment of them avowing, *that they had no-'thing in them but what was Orthodoxe.* 'And Mr. the Biſhop of *Commenge*, has 'expreſly teſtified it to the King, when 'he had the honor to preſent the Decla-'ration of theſe Divines to his *Majeſtie*, 'which intirely referred to the Doctrine 'of theſe Articles.

The *Janſeniſts* alſo vindicate themſelves from the *imputation of hereſie*, by ſeveral *Apologies* they publiſh in defence of *Janſenius*, and themſelves, touching their *ſenſe of the five Propoſitions condemned*. *Arnauld* (in Latin *Arnoldus*) the chief of the *Janſeniſts*, after a Letter of his, which was cenſured, writ a *Theologick Diſſertation*, the deſign whereof was, to confirme their manner of ſpeaking *touching Efficacious Grace*. This Diſſertation was compoſed on the occaſion of a Writing, which the Abbot *Hilarion* (a perſon particularly eſteemed by the three former Popes) ſent him from *Rome*, *touching Efficacious Graet*. Wherefore this *Diſſertation* having been ſent

Refutation de la Fauſſe Relat. du P. Ferrier cap. 10.

sent to *Rome*, (first in *Manuscript*, and afterwards printed) not only to the *Abbot Hilarion*, but also to *Cardinal Barberin*, and to another Cardinal; it found favorable acceptation with them. And notwithstanding all the *importunitie*, which the *Jesuits* used, to render this Doctor odious at *Rome*, yet could they never get this his *Dissertation* condemned. The design of this his *Theologick Disertation*, was to prove *Efficacious Grace*; which he makes good by more than eighty passages of *Scripture*, of *Popes*, of *Councils*, of *Fathers*, of *Divines* both ancient and moderne, yea of the *Jesuits* themselves.

Since the year 1654. the whole controversie, 'twixt the *Jansenists* and *Molinists*, has been reduced to a *matter of Fact*, viz. *What is the sense of* Jansenius *touching these five Propositions?* 'The 'Jansenists tell us, they have accurately 'declared, what they intend by the 'sense of *Jansenius*, in the first and 'third *Disquisition* of *Paul Irenæus*; 'as also in the first and fourth part 'of *Denis Raymond*; which were composed on purpose to clear the sense 'of *Jansenius*, as also that of his *Adhe-*

'rents

Refutat. de la Fausse relation du P. Ferrier (1664.) pag. 32.

'rents about theſe five Propoſitions. *Denis Raymond* being one, to whom the *Janſeniſts* refer us touching the ſenſe of *Janſenius*, about the 5. Propoſitions, I ſhall briefly relate his explication thereof. *Denis Raymond* in the Profeſſion of his faith, before the Table of his Book, makes this general Declaration. 'That I 'may leave no room for ſuſpicion, I de-'clare farther, that by the ſenſe of *Jan-'ſenius*, which I ſuſtain, I intend no 'other Doctrine on the ſubject of the 'five Propoſitions, than that of *Effica-'cious Grace*, of it ſelf neceſſary to all 'actions of Pietie, in that manner, in 'which it has ever been, and ſtill is 'ſuſtained by the *Schole of St. Thomas*, and 'is recognized as Orthodoxe by all the 'Church; and I reject as an *hereſie* that 'ſaying, *That this Efficacious Grace ne-'ceſſitates the Will, and that it takes away 'the power of non-conſenting*, as it fol-'lows in this Book. More particularly, *Denis Raimond* (*Premiere Partie Chap.* 1.) 'makes good theſe Articles, *viz.*

Art. 1. *That* Janſenius *undertook not to oppoſe ſufficient Grace as delivered by the* Thomiſts, *but as laid down by* Molina, pag. 33.

Art.

Art. 2. *That when* Janſenius *calls ſufficient Grace a Monſtre, he ſpeaks only of* Suarez's *ſufficient Grace of Congruitie, not of that maintained by the* Thomiſts, pag. 36.

Art. 3. *That* Janſenius *doth recognize the Sufficient Grace of the New* Thomiſts *as to its realitie, albeit he gives it not that name, nor holds, that it gives a proxime power of operating*, pag. 37.

Art. 4. *That* Janſenius, *in what he was taught of the next power, hath ſaid nothing, but what is conforme to* S. Auguſtin, S. Thomas, *and the ancient* Thomiſts, *with many of the New*, pag. 41.

Art. 5. *That* Janſenius, *in what he has delivered of Efficacious Grace, affirming, that it gives not only the will to act, but alſo forces; likewiſe that it aides the feebleneſſe, and heals the infirmitie of the will, hath taught nothing, but what agrees with the ſentiments of all the* Thomiſts, *albeit ſome ſpeak in other termes*, pag. 49.

Thus *Denis Raimond* Eclairciſſement du fait, & du ſens de Janſenius a Cologne 1660.

Paulus Irenæus (to whom alſo we are referred) tells us, (*Diſquiſit.* 1. *Art.* 3.) that the whole Doctrine of *Janſenius*, as

as relating to the five Propoſitions, as conteined under theſe two heads. 1. *That Efficacious Grace, by which the Will is infallibly, but without neceſſitie, applied and determined to act graciouſly, is neceſſary to all good actions and to prayer it ſelf. Neither does* Janſenius *attribute more efficacie to this grace, than the* Thomiſts. 2. *That in the ſtate of corrupt nature there is no ſufficient Grace in the* Molinian *ſenſe*, &c.

Thus the eſtate of Affairs ſtood betwixt the *Janſeniſts* and *Moliniſts* unto the year 1662. Neither can I as yet learne, that there paſſed any thing conſiderable, beſides what has been mentioned, ſave perſecution, of which hereafter.

§. 16. *An.* 1662. Endeavors for Accommodation 'twixt the *Janſeniſts* and *Moliniſts*.

About the end of the year 1662. there being a likelihood of a breach 'twixt the *King of France*, and the *Pope*, the *Moliniſts* begin to incline to terms of *accommodement* with the *Janſeniſts*: neither were there wanting ſome moderate Biſhops (well-wiſhers to the *Janſeniſts*) who were very zelous in the proſecution of this deſign; who alſo received a Commiſſion from the King, to tranſact

transact this affair, and bring it to some issue. The *Prelats*, who had part in this Conference, were Mr. the *Bishop of Comenge*, Mr. the *Archbishop of Paris*, and Mr. the *Bishop of Laon*. The *Agents* in behalf of the *Jansenists* (who named themselves the Disciples of St. *Austin*) were the *Sieurs de Lalane*, *Girard*, &c. *Arnauld* (the Head of the *Jansenists*) refused to ingage in this Conference, as 'tis conjectured, from a Prevision he had of its little successe. In the behalf of the *Molinists*, there appeared none but *P. Ferrier* the Jesuit, who was notwithstanding (as 'tis said) influenced and acted by his Chronic *P. Annat*, on whom the whole societie of the Jesuits repose the main stresse of their designs and affairs against *Jansenisme*.

The chief of the Prelats, that were *Mediators* in this Treatie, was *Monsieur de Comenge*, who sent from *Tolouze*, a writing thus titled, '*A Project for Accommodement between those whom we call* Jansenists, *and those who are named* Molinists, *debated betwixt the Bishop* de Comenge, *and* P. Ferrier *the Jesuit*. The chief point this *Project* or Writing contained

Against Signature and Formularie.

tained in favor of the *Janſeniſts*, was, *that it ſhould not be exacted from them, any ſignature, touching the matter of fact*, (*viz.* whether theſe five Propoſitions were in *Janſenius*, and condemned in his ſenſe) *nor yet touching the formularie, but only a reſpectuous ſilence.* For the *Janſeniſts* would not engage in this *Treatie of Accommodement*, till there was a Promiſe given them, *that they would not ſpeak, either of ſignature, or of formularie; and moreover, that the peace of the Church ſhould not be made to depend on a queſtion of Fact.* This *Preliminary Article*, which the *Moliniſts* yielded unto, gave the *Janſeniſts*, after the Treatie was broken off, great occaſion of ſcandal: 'In that ſay they, this whole *Treatie* 'was on their part (*viz.* the Jeſuits) no 'other than one continued perfidie; 'ſeeing that they have ſince avowed, that 'they alwaies meant, they ſhould con-'demne the ſenſe of *Janſenius*; that is 'to ſay, that they ſhould acknowledge, 'that the Doctrine condemned in the 'five Propoſitions had been taught by 'Janſenius. This *direction* of the *intention* or *mental reſervation* in the *Moliniſts*, made

Refutat. du P. Ferrier chap. 2. p. 13.

made the *Janſeniſts* accuſe them of Colluſion, *&c.*

§. 17. This *Treatie* began about *February* 18. 1663. (New Stile.) That which was firſt propoſed by the Biſhop of *Comenge*, as the moſt proper expedient to reconcile the two parties, was, that the *Janſeniſts*, to free themſelves from all ſuſpicion, ſhould declare, *That they had no other ſentiment about this matter, ſave what was taught by the* Thomiſts. But inaſmuch as there is a difference amongſt the *Thomiſts*; and that (for example) the manner of ſpeech uſed by *Gregory Ariminenſis*, *Eſtius* and *many others*, is different from that of *Alvarez*; the *Moliniſts* demanded, that the *Janſeniſts* ſhould reduce themſelves, to the forme of ſpeech uſed by *Alvarez*, and others, who writ according to his ſentiment. And the reaſon they alleaged of their demand was, that *Alvarez* having aſſiſted at the *Congregations de Auxiliis*, there is a grand apparence, that he, and thoſe others who writ at the ſame time, and ſince took up this *mode* of ſpeech to ſalve *Libertie*, according to the movements

Refut. de P. Ferrier cap. 6.

The main Article required of the *Janſeniſts*, is that they conform to the *Thomiſts*.

movements and ſentiments which the Popes *Clement* 8. and *Paul* 5th had; albeit they made no Decree on this matter. It was added, that if the *Janſeniſts* would determine in this, all conteſtations would end; becauſe the opinion of theſe *Thomiſts* being taught as Orthodox, there remained not betwixt the *Janſeniſts* and the *Moliniſts* any more, than the Conteſtation which has for a long time been between the Schole of the *Dominicans*, and that of the *Jeſuits*, which has not made any rupture of *communion*, nor yet of *charitie* between theſe two *Orders*. And in this their hearts would be entirely reunited, albeit their Scholes were not.

§. 18. The *Janſeniſts* Reply touching their conformity to the *Thomiſts*.

The *Janſeniſts* anſwer to this *Propoſition* contained theſe two parts: 1. That they had refuſed, and that not without reaſon, to tie themſelves up generally by a publick engagement, to all the expreſſions of *Alvarez*; becauſe he was not the rule of the Church, or meaſure of their faith. Yea, many famous *Divines* and entire *Faculties*; as thoſe of *Lovain* and *Doway*, ſerve not themſelves of all his

expressions. 2. The other part of their reply was a Declaration at the same time, that there was in the explication of their sentiments, which they were disposed to give on the five Propositions, that which was conforme, not only to the Doctrine, but also to the expressions of these *New Thomists*. 'The Disciples of St. *Austin* (adde they) have 'alwaies said, that the Doctrine of *Jansenius* on the five Propositions, seemed 'not to them different from that of the '*Thomists*. And farther to vindicate *Jansenius* from the imputation cast upon him, touching his opposition to the *Thomists*, they adde, 1. That the design 'of *Jansenius* was not directly to render himself conforme to the *Thomists*. '2. That yet in the chief of those points, 'wherein the error of *Jansenius* is made 'to consist, his Doctrine is not only by '*consequence*, but *formally* conforme to 'that of the *Thomists*. 3. That the most 'part of those general and indefinite 'Propositions, by reason of which they 'would fain perswade the world, that '*Jansenius* was opposite to the *Thomists*, he 'himself in other parts of his Book does

Refutat. du P. Ferrier cap. 6.

'so

'ſo reſtrain and limit, as that 'tis evident 'he intended nothing leſſe than *Non-* '*conformitie* to the *Thomiſts*. And whereas it might be objected, that the Author *des Lettres au Provincial* (which is called the Myſterie of *Jeſuitiſme*) in his ſecond Letter, complains ſadly againſt the *Thomiſts*, for not publiſhing fully what they underſtood by *ſufficient Grace*: the anſwer hereuntó is, 'That the ſaid 'ingenious Author uſed, and that not 'without reaſon, ſomewhat more than or-'dinary warmth and indignation againſt 'ſome particular perſons of the Order of 'S. *Dominick*, who being joined to the '*Moliniſts* by a *Spirit of Cabal* and of '*faction*, ſerved themſelves of the equivo-'cate term of *Sufficient Grace*, thereby to 'deceive the world, as though they were 'agreed. In fine; the *Janſeniſts* declared, *That the Doctrine of* Janſenius, *touching the five Propoſitions, ſeemed to them nothing different from that of the* Thomiſts: and to give a *ſpecimen* hereof, they inſtanced in the point of *Efficacious Grace*; *which ſaid they, as it is explicated by the defenders of* Janſenius, *is reduced to this Propoſition, common to all the-*

Omnis gratia Christi est efficax alicujus effectûs, ad quem proximè ordinatur, & quem Deus absoluta voluntate intendit.

Thomists, *viz. every Grace of Christ is efficacious of some effect unto which it is nextly ordained, and which God, by his absolute will, doth intend.* But to declare their *conformitie* to the *Thomists* more fully, Mr. *de Lalane* gave the Bishop of *Comenge* the Articles of their Doctrine, touching the five Propositions.

§. 19. The breaking off the Treatie of the *Jansenists* Apology.

Notwithstanding these *Concessions* of the *Jansenists*, the *Molinists* were not satisfied, but began to flie off unto their old demands (peradventure from a prævision they had of an accord betwixt their King and Pope) for a signing the *Formularie*, and condemning the *sense of Jansenius*, on the five Propositions. This the *Jansenists* judged a very hard and unreasonable demand. 1. Because it was *formally* and *expressly* against the main *Preliminary* Article, granted in order to the *Treatie*. 2. If they could (adde they) have signed the *Formularie*, &c. they had not needed any such *Treatie* for *accommodement*, for they should then have been esteemed as good *Catholicks* as their adversaries the *Molinists*.

niſts. 3. They judged it too great *tyrannie* to make the peace of the Church depend upon a matter purely of *fact*, and not of *faith*: For (ſay they) ſuppoſe the Diſciples of St. *Auſtin* (aſſerting that the five propoſitions condemned, were not to be found in *Janſenius*'s book, nor yet condemned in his ſenſe) ſhould be deceived in this their Interpretation of *Janſenius*, yet, ſeeing they condemned the five Propoſitions, as well as others, their Error was not in a queſtion of *Faith*, but purely of *fact*, ſuch as could not beſpeak them *Hereticks*. 'For, adde they, the common 'light of Reaſon as well as Faith, teach-'eth the moſt ſimple, that two things 'eſſentially ſeparate, viz. a *particular* 'fact, and a *Doctrine of Faith*, may al-'ſo be ſeparated in the creance of Be-'lievers, and therefore there is no ſha-'dow to imagine, but that one may aſ-'ſent, that the *Doctrine* of the five Pro-'poſitions is Hæretian, without aſſent-'ing, that they are to be found in the 'Book of *Janſenius*: as if the *hæreſie of* 'the *Doctrine* ſhould depend on *Janſe-'nius*; or that it ſhould be *hæreſie* no

'where but in his book. Thus the *Janſeniſts* apologize, &c. But the *Moliniſts* adhering violently to their demands for the ſigning the *Formularie*, &c. the *Treatie* broke off.

§. 20. The *Janſeniſts* Vindication by the Biſhop of *Comenge* his Letter to the King.

The *Janſeniſts* to purge themſelves, after this Treatie drew up certain Articles, (which I ſuppoſe were the ſame with thoſe they offered in the Treatie) containing the explication of their own ſentiments, on the five condemned propoſitions. Theſe Articles they ſent to *Rome*, with their *ſubmiſſion* to the Pope, not (as they phraſe it) a *ſubmiſſion of Faith*, but only a *ſubmiſſion of Reſpect* or *Diſcipline*; which notwithſtanding was acceptable to the Pope. After this Mr. *De Lalane*, and Mr. *Girard* preſented a Declaration to the King, by the hand of the Biſhop of *Comenge*, containing the *Abridgement* of what they had offered in the Treatie, and what was comprehended in their Articles ſent to *Rome*. This Declaration having been condemned by ſome of the Biſhops, is vindicated by a Letter from the Biſhop of *Comenge* to the King, dated *Jan.* 21. 1664. Thus, 'I avow

'I avow Sir, that it ſeemed to me, 'after I had obliged thoſe whom they 'call *Janſeniſts* to declare (their ſenſe) 'there could not be any more of here-'ſie or hereticks in the Church, the door 'being ſhut both to *Error* and *opiniatre-'tie*. In effect, Sir, in thoſe Conferences, 'which the Sieurs, the Abbot *De Lalane* 'and *Girard* had, in the names of all thoſe 'who are engaged in this cauſe with 'P. *Ferrier* the Jeſuite, they were re-'duced to declare ſo nearly what was 'their Doctrine on the ſubject of the 'five Propoſitions condemned, (where-'in all that is called *Janſeniſme* is com-'prehended) as alſo to ſpeak ſo preciſe-'ly the language of the *Thomiſts*, which 'is received in the Church, that there 'cannot remain any thing of Errour in 'their Dogme,--- In ſuch ſort, Sir, 'that on the one ſide making them to 'ſpeak as the Catholick Schools ſpeak; 'and on the other ſide, they having ſub-'mitted themſelves to have no other ſen-'timents, but thoſe of the Holy See, 'there remains not more of Error, or 'of Opiniatretie. Now their laſt Decla-'ration, which I had the honour to

'preſent

'present to your Majesty, signed by the 'Sieurs *de Lalane* and *Girard*, is but an 'Abregement of all that we have done 'in nine months travail. They renew 'in this Act the Assurance which they 'have given me, and the See by me, not 'to have any other sentiments on the 'five Propositions, but what are 'contained in their Articles, and the 'submission which they have made of 'these very Articles to the judgement of 'his Holines. For this Declaration is 'relative to the Articles, which were 'sent and submitted to the Pope, and 'which contain the sentiments of these '*Theologiens* on the five Propositions.-- 'It is true, Sir, that they place not in 'the same rank the *submission*, which they 'render to the *Definition of Dogmes*, and 'that which they render to the *Definition* of particular *facts*, because the 'one is a *submission of Faith*, and the 'other is a *submission of Respect*, and of 'Discipline. Things being thus dismingled and differenced, Sir, your 'Majesty may, when you please, give 'peace to the Church of *France*, in pursuit of the generous design which your

'piety

'pietie has given you to forme, &c. Thus the Biſhop of *Comenge* in behalf of the *Janſeniſts*.

§. 21. The *Moliniſts* perſecution of the *Janſeniſts*.

The *Moliniſts* ſince the Treatie, have been very active and preſſing on the King for his Declaration, againſt all ſuch as will not ſign the *Formularie*, and condemnation of *Janſenius*'s book. The *Janſeniſts* have not been wanting, to give their reaſons againſt ſuch rigorous procedures; affirming, 'That there 'was not as yet any ordinance of the 'Church obliging thereto, neither was 'this *Formularie* approved by the Pope 'or Biſhops, yea that the Jeſuits them-'ſelves were forced to abandon it as be-'fore. The *Janſeniſts* alſo publiſht in the year 1664. certain *Apologies* for themſelves: but all could not ſecure them againſt the unwearied endeavours of their adverſaries the *Moliniſts*, who obtained the Popes Bull for the impoſing the *Formularies*, as alſo the Kings Confirmation of the ſame.

The

The Popes Bull runs, as it follows:

'*Alexander*, Bishop, Servant of Servants of God, for perpetual memorie. The Reason of Apostolick Government, by Divine Providence committed to us, though undeserving, requires that we applie our whole mind and care, so far as we may, in the Lord, unto such matters chiefly, as are most conducible to the conservation and propagation of the *Catholick Religion*, to the salvation of souls, and to the repose of Believers. 'Twas from the Intuition hereof, that we endeavoured the Second year of our Pontificat, by an expres's constitution published by us on this design, to put a period to the Heresie of *Cornelius Jansenius*, which spread it self principally in *France*, and which after it had been well-nigh stifled by *Innocent* 10th our Predecessor of happie memorie, ceased not as a Serpent, whose head is broken, to make fresh *efforts*, and to appear willing to save it self by its ordinary turnings and windings. But as the enemy of mankinde

'kinde has an infinitie of Artifices to
'hinder the ſucces of good deſigns, our
'endeavours (whoſe only *but* was to
'oblige all thoſe who have erred, to re-
'enter into the way of ſalvation) have
'not had that iſſue we deſired; albeit
'our deſires have been happily ſeconded
'by the pains and induſtrie, with which
'our Venerable Brethren, the Arch-
'biſhops and Biſhops of the Kingdom of
'*France* have applyed themſelves, ſo far
'as they could, to cauſe the ſaid *Apoſto-*
'*lick Conſtitutions* to be executed; and
'by the ſingular pietie of our very dear
'Son in our Lord, the moſt Chriſtian
'King, who has for the ſame purpoſe
'afforded us the ſuccour of his hand,
'with an extraordinary vigour and con-
'ſtance. Moreover, the moſt Chriſtian
'King being induced, by the zeal he
'has for Religion, to remonſtrate to
'us by his Ambaſſadour, that the beſt
'remedie to extirpate the *reſtes* of this
'contagious Maladie, is to cauſe all the
'World to ſign one Formularie founded
'on our Autoritie. In purſuit whereof,
'we command that all *Eccleſiaſtiques*,
'&c. to ſubſcribe the following *Formu-*
'*larie*. I N.

I N. submit my self to the Apostolick Constitution of Innocent X. *dated*, May 31. 1653. *and to the Constitution of* Alexander 7th, *dated* Oct. 16. 1656. *the chief Bishops: and I do with a sincere mind reject and condemn the* V *Propositions, taken out of* Cornelius Jansenius's *Book, named* Augustinus, *and in the sense intended by the same Author, as the Apostolick seat has, by the said Constitutions condemned them. And thus I sware. God so help me, and these holy Evangels of God.*

Given at *Rome, Feb.* 15. 1665.

This Bull was, *April* 29. 1665. (*Stilo Novo*) ratified by a Declaration of the King of *France*, enjoyning the execution of the same. But the Popes Nuncio imposing the said Bull on the *Ecclesiasticks* of *France*, without regard to the Kings Autoritie, there issued forth, *May* 6. 1665. an Arrest of the Parliament of *Paris*, prohibiting the said Bull, *&c.* Whereupon the Arch bishop of *Paris*, to comprimize the matter 'twixt the Pope and

and King, enjoyns the Signature of the Formulaire by his own Power.

The *Moliniſts* are full of indignation and paſſionate Invectives againſt the *Janſeniſts*, and all that incline to them; whereof we have a ſufficient inſtance in their ſeveritie againſt one of their own Societie *P. de la Croix*, who teſtifying more affection for the Doctrine of S. *Auſtin*, than for that of *Molina*, was much perſecuted by his Brethren the Jeſuits; and notwithſtanding his innocencie and candor of deportment, and his more than fortie years profeſſion in their Societie, he was ſhut up in a cruel Priſon at *La Fleſche*, where he ended his dayes, none but God and themſelves knows how.

Reſut. de la Fanſſe. Relat. du P. Ferrier cap. 12.

§. 22. The *Janſeniſts* multiplication and acceptation with ſerious Papiſts and Proteſtants.

The *Janſeniſts*, notwithſtanding their great perſecution, to this very day, have many and great friends amongſt the more ſerious and ſober of the *Nobles*, *Clergy*, and *People of Fraxce*. Many of the Biſhops incline towards them, who (as I now hear) refuſe to ſign the *Formularie* for the condemnation of *Janſenius*.

senism. Amongst the *Regulars*, some whole Covents, yea whole *Orders* are levened with *Jansenisme*; though their Zeal be not so warm as to quit their preferment for their Principles. The *Peres de L' Oratoire*, or *Preaching Friars* are generally *Jansenists*, as it appears by their famous Theses of *Efficacious Grace*, which they dedicated to the *General Assemblie* of the Clergie of *France*, *An.* 1657. wherein they assert that *sufficient Grace does infallibly want its effect, whereas efficacious Grace does infallibly produce it in every state.* The *Dominicans* also symbolize very far, if not in every point, with the *Jansenists*, (as has been before shewen) though they dare not profess any considerable favour or kindness towards them; but rather some of them, out of a *spirit* of *faction*, or *Interest*, fall in with the *Molinists*. Yea, not only in *France*, but also in *Flanders*, *Jansenisme* has taken very deep rooting, especially in the Universities of *Louvain*, and *Doway*, where the Jesuits are as much hated, as by their professed enemies the *Jansenists*. The Protestants generally have a great favour and kindness

neſs for the *Janſeniſts*. 'Tis not long ſince that Mr. *Bochart* (Paſtor at *Caen*,) diſcourſing with an Engliſh Gentleman, about the down-fall of Antichriſt, gave this as one reaſon of the approach thereof, viz. *from the multiplying of the Janſeniſts*, and the *Orthodoxalitie of their Opinions*, *&c.* And albeit the *Janſeniſts* hitherto have not dared to profeſſe any great affection for or inclination towards thoſe of the *Reformed Religion*; yet 'tis conceived they want it not, but rather opportunitie. *Janſenius* in his *Auguſt. Tom.* 3. *de Grat. l.* 8. *c.* 21. in anſwer to this Objection, that his Doctrine was *Calviniſtick*, ſaith, *All things that hereticks teach are not heretical. If* Calvin *agree with* Auſtin *and the ancient Fathers, in any point, we muſt not be angry with* Auſtin *for* Calvins *ſake, but congratulate* Calvin *for* Auſtins *ſake*. I once alſo met with this expreſſion in one of their Papers, where being accuſed of *Calviniſme*, they reply thus: *If* Calvin *and* Luther *be in the right, let them be abſolved, rather than that the Truth ſhould be condemned*. The great Crime the Jeſuits accuſe the *Janſeniſts* of, is

This Conference was at *Caen*, *Feb.* 11. 1664.

their ſymbolizing with the Calviniſts: Wherefore ſomewhile ſince the *Moliniſts* pictured the *Janſeniſt* with his arms open, embracing *Calvin.* The *Janſeniſts* to vindicate themſelves from this Imputation, now and then write a book againſt the *Calviniſts.*

§. 23. Notwithſtanding the Popes Bull, the Kings Declaration, and the Archbiſhop of *Paris*'s Ordinance for the *Signature* of the *Formularie*, great numbers of the *Eccleſiaſticks* of *France*, both *Secular* and *Regular*, have refuſed to ſubſcribe the ſame. Yea there are four Biſhops, who have, even till the end of the laſt Summer, 1668. diſſented herefrom; and by the interpoſure of other Prelates, have brought the Pope to be ſatisfied, *that they conſent to the condemnation of the* V *Propoſitions formerly ſentenced, without any mention of the Books of* Janſenius: to which they have given their obedience, and accordingly ſubſcribed. Hence (as I hear) the *Janſeniſts* by the Kings interpoſure, are again reſtored to their Dignities and preferments in the *Sorbon*, and elſe-where. The laſt news we hear of

of the *Janſeniſts*, is their conſultations about ſetting up a *Patriarch* in *France*, which the Popes *Nuncio* complained of to the King, as that which would bring great Detriment to his Holines.

PART II.

The Dogmatick Idea of Janſeniſme.

The Principles of Janſeniſme *as laid down by* Janſenius. 1. *Efficacious Grace the firſt Principle of* Janſeniſme: *of habitual and actual adjutorie.* 2. *The traduction of Original ſin.* 3. *How far Invincible ignorance is ſin.* 4. *Of ſinfull Concupiſcence,* 1 Joh. 2. 16. 5. *Of the nature of Fruition, and that God is its alone object.* 6. *Why love to the creature for it ſelf is irregular.* 7. *The peſtiferous effects of creature-love and fruition.* 8. *No free-will to good.* 9. *Indifference not eſſential to Liberty, neither does voluntary Neceſſitie exclude it.* 10. *The ſtate of pure Nature, ſince the*

fall, is but a philoſophick figment. 11. *Love to God in the ſtate of Innocence both natural and ſupernatural. How love to God is a debt to human Nature, and yet of Grace.* 12. *There is no natural Grace or Happines, but what is ſupernatural.* 13. *How God cannot but puniſh ſin: Sin the greateſt puniſhment of ſin.* 14. *No Obligation on God to give Grace to ſuch as improve Naturals.* 15. *The impotence of the Law as to ſalvation, and the irritation of ſin thereby.* 16. *Of Medicinal efficacious Grace, and its neceſſitie.* 17. *The nature of efficacious Grace in Divine ſuavity.* 18. *There is no ſufficient Grace but what is efficacious.* 19. *How many wayes Gods Precepts are uſefull and poſſible, without ſufficient Grace.* 20. *The Diſtributions of Efficacious Grace into preventing and ſubſequent.* 21. *All Grace in love to God.* 22. *Of ſervile fear, its cauſes, &c.* 23. *Of Free-will, its nature, &c.* 24. *The mode of reconciling Free will with Efficacious Grace.* 25. *Of Predeſtination, its act, object, motives, &c.* 26. *Of Reprobation, and againſt Univerſal*

verſal Grace. 27 *Againſt Scholaſtick Theologie.* 28. *The* Janſeniſts *Dogmes of faith, touching the perfection of Scriptures, efficacious Grace, juſtification by faith,* &c. 29. *Their practical Theologie.* 30. *Their Principles as to Church Diſcipline:* 1. *That there is no humane infallible judge in matters of faith.* 2. *That Church-power is declarative only.* 3. *For liberty of Conſcience,* &c.

§. 1. The Principles of *Janſeniſme.*

HAving given ſome *Hiſtorick account* of *Janſeniſme*, its *Authors*, *Riſe*, and *Progreſſe*, together with ſundry *particularities*, as to *matter of fact*: we now proceed to its *Principles* both *Dogmatick* and *Practick*; wherein we may be more *affirmative* and *peremptory*, than in former *matters of fact*. The *Principles* of *Janſeniſme* (as of all *Religion*) have a threefold ἀσπὶς or *regard*. 1. *To Faith* or *Doctrine*. 2. To *Diſcipline* and *Worſhip*. 3. To *Morals*, or *Converſation*. We ſhall begin with the firſt, namely the *Principles of* Janſeniſme relating unto *Faith*; which though in themſelves more *ſpeculative* and *notional*, yet have they a very *ſoverein influence* on *practice*.

1. The Notional Principles of *Janſeniſme* as laid down by *Janſenius.*

These *notional principles* of *Janſeniſme* may be conſidered, as laid down by *Janſenius*, the *Founder* of this *Sect*, or as taken up by his *Adhærents*. We ſhall firſt conſider them, as they are to be found in *Janſenius* his *Auguſtinus*, which is made the *ſource* and *meaſure* of *Janſeniſme*. And here we may not engage ſo deeply, as to *extract* a *perfect Idea* of all *Janſenius*'s *Doctrine*; but ſhall content our ſelves to cull forth and collect ſuch *particular notions* of his, as carrie in them ſome note of *peculiaritie* and *remarque*, whence the denomination of *Janſeniſme* received its *Original*. And in this undertaking we ſhall follow *Janſenius*, κατὰ πόδας, in his own words (tranſlated) and method, as well as ſenſe, ſo near as we may.

¶. Efficacious Grace the firſt Principle of *Janſeniſme*.

1. As τὸ πρῶτον ψεῦδος, the *firſt lie* or *Idol* of *Moliniſme* conſiſts in the aſſerting of *Free-will*; ſo, τὸ πρῶτον ἀληθὲς, the *firſt Truth* of *Janſeniſme* regards *Efficacious Grace*. This is the firſt *great fundamental notion*, which I have remarqued in *Janſenius* and his *Adhærents*, who indeed are great *Advancers of Efficacious Grace*, but as great *Abaſers* of *Corrupt*

Corrupt Nature; *friends* of *Free Grace*, but profeſſed *enemies* of *Free-will*. So *Janſenius* (in his *Auguſt. Tom.* 2. *fol.* 60.) diſtinguiſheth of a twofold *Adjutorie*, or *Divine Aſſiſtance*: the one he calls an *Adjutorie ſine quo non, without which we cannot act*: the other he calls an *Adjutorie quo, by which we act*. The *firſt* he makes to be only *habitual*, *preparatory* and *potential*, whereby the *Powers* of the Soul are *prepared*, *corroborated*, and *capacitated* to act: the *ſecond* he makes to be an *actual*, *energetick* or *influential Adjutorie*, whence followeth the *application* and *determination* of the *power* to act. The former *potential habitual Adjutories* he ſuppoſeth to be in the ſame rank, with the *Power* or *Facultie*, for whoſe *corroboration* and *aſſiſtance* they are given: for out of them and the *power* which they *informe*, there is *conſtituted* one *intire complete operative facultie*; whence the *power cloathed* with, or *informed* by theſe *habitual Adjutories*, receives the denomination of an *actus primus*, a *firſt act*, which gives not τὸ θέλειν καὶ ἐνεργεῖν, *Phil.* 2. 13. the *will*, and *the doe*, but only a *complete power* of

Of a twofold Adjutorie habitual and actual.

Habitual Grace.

Phil. 2. 13.

of *willing* and *doing*. Amongſt theſe *diſpoſitive potential Adjutories* or *Aſſiſtances* he reckons all *Habits* or *Powers*; as *Intelligible ſpecies* or *Ideas*, and the light of Intelligence, commonly ſtiled *intellectual Habits*; as all *moral Habits*, *Diſpoſitions*, and *Preparatory Graces*, ſeated in the will. As for the *adjutorium quo*, the *Adjutorie by which we act*, or *actual Aſſiſtance*, he proves, by invincible arguments, that both the *Will*, and the *freeneſs* of the *will*, as to whatever is *morally good*, depends *immediately* and *wholly* on the actual *Adjutorie* or *concourſe* of *Efficacious Graee*. This he proves at large, in his *Tom.* 3. *lib.* 1. *c.* 2, 3. but eſpecially, *cap.* 4. *fol.* 6. where he gives this *Demonſtrative reaſon* from the cauſe, why no *M tion* or *Act* of the *Will* can *be Morally* good, without the *Adjutorie of Efficacious Grace*: 'The true *root* '(ſayes he) why no work *morally* good, 'can be done without *Grace* freeing or 'uncaptivating the *will*, is this: That 'which by the bondage of Concupiſ-'cence is taken from good works, is 'not ſome *ſupernaturalitie* of the work, 'or the *Reaſon* of *merit*, but it is the 'very

Of Actual Grace, and its neceſſitie.

'very *formal Reaſon*, by which a good 'work is *conſtituted* ſuch; ſo that upon 'the defect thereof ſin *ipſo facto* fol-'loweth. For the *Pondus* or weight of '*Concupiſcence*, with which the ſoul is 'poſſeſſed, wreſts it from the love of '*juſtice* and *rectitude*, which is *neceſſa-'rily* and *eſſentially* required in every 'good work, and faſtens it to ſome Crea-'ture. But of this more hereafter.

§. 2. 2. The tradition of Original ſin.

2. Another great *Principle*, on which *Janſenius* does largely diſcourſe in order to the ſubverſion of *Moliniſme*, is touching the *Traduction* or *propagation* of *Original ſin*, &c. So *Janſen. Auguſt.* Tom. 2. lib. 1. cap. 6. fol. 86. 'I find it, ſayes 'he, to be the undubitable opinion of '*Auſtin*, *That Original ſin is no otherwiſe 'propagated, from the firſt man to Poſte-'ritie, but by the luſt or Concupiſcence of 'the fleſh*; that by the magnitude of that 'ſin all humane nature ſhould be vitia-'ted. For by this it comes to paſs, that 'this *Concupiſcential Law*, or *evil of Na-'ture*, being propagated, alſo Original 'ſin ſhould be propagated. This he does more fully explicate in what follows,

cap.

cap. 19. of this *lib.* 1. Where he proves out of *Austin*, that good or evil *Qualities* are *propagated*, not by *Emigration*, but *Afficiencie* (*i. e.* by affecting what is produced) by reason whereof there is some like *Qualitie* propagated, as lights are propagated by *Afficiencie*, without *emigration*. *Jansenius* asserts here a *Prolifick force* in the *seed*; also a great *efficacie* in the *fancie* of the Parent, for the *propagation* of *original sin*; concluding, that the depraved *Imagination* and *Lust* of the Parents have a mighty force and influence on the *Morals* of their children. And whereas it may be demanded, how the soul can receive *Impuritie* from the bodie? he replies, that the soul, by the defilement of the *flesh*, becomes *fleshly*: for the *societie* of *sinful flesh* hinders it from *savoring* any thing that is *spiritual*: as *liquors* receive a tang from the vessel, *&c.*

§. 3. The depravation of the understanding: and how far invincible ignorance is sin.

Jansenius proceeds, from his Discourse of *Original Sin* in general, to the *particular branches* thereof; and begins with the *Depravation* of the *Understanding*. So in his *Tom.* 2. *lib.* 2. *cap.* 5, 6. *fol.* 128. Where

Where that which deſerves ſpecial *remarque* is, that he proves, againſt the common perſuaſion of the *Scholes*, *that invincible ignorance of what is our duty is both ſinful and puniſhable.* His words are theſe, 'Invincible *ignorance*, which flows 'from neceſſitie, not from the will, is 'not without ſin. By *invincible ignorance* he means ſuch as cannot be overcome by any *human diligence.* And firſt he takes it for granted, that *invincible penal ignorance*, wherein we are borne, wants not ſin. Then he comes to a diſtribution of *Ignorance*, into *Ignorance of Law*, and of *Fact*: as for *Ignorance of Law*, 'tis either of the *Divine Poſitive Law*, or of the *natural Law*; and thence he concludes, That the queſtion is not of *invincible Ignorance*, as to *matter of Fact*, or as to the *Divine Poſitive Law*, both which excuſe from ſin; but of *invincible Ignorance* as to the *Law of Nature*, or any branch thereof. Now that this *invincible Ignorance* of *Natures Law*, excuſeth not from ſin, he proves, 1. Becauſe the knowledge of the ſaid *natural Law* is *connatural* to human Nature. 2. If *invincible Ignorance* of the Law of

Janſen. Aug. to. 2. lib. 2. c. 2, 3, 4, 5.

of Nature should excuse sin, there is no reason why *judicial excecation* or blindness should not also excuse sin: for both are a sort of ignorance; and both are *invincible* to *corrupt nature* only, but *vincible* by *Divine Grace* and *Power*. Thus *Jans. Aug. Tom. 2. l. 2. c. 6. fo. 127, &c.*

§. 4. Of concupiscence, and its natural propention unto the creature.

Hence *Jansenius* passeth on to the *corruption* of *the Will* and Affections; which he discourseth of under the notion of *Concupiscence*. So *Tom. 2. lib. 2. cap. 7. fol.* 130. 'Concupiscence (saies he) 'which *Tullie* calls *Lust*, and the *Platonists Pleasure*, or *delectation*, is nothing 'else than an *habitual pondus* or weight, 'by which the soul is inclined and bent 'to the *fruition* of the *creatures*. For 'whether this *concupiscence* be the very '*sensitive Appetite* and *Will*, as destitute 'of Grace, and, by their own gravitie 'and weight, prone to the *appetition* of 'things created, as many will have it; 'or whether it be somewhat superadded 'to these powers, as *Austin* rather inclines; (whether one or t'other) its 'still like an *inveterate custome*, pertinaciously *propelling* to the *fruition of Plea-*

'*sures*:

'ſures: Whence *Auſtin* more than once 'calls it, a *natural*, and, as to all hu-'man power, *invincible* cuſtome. The *object* of this *concupiſcence* he makes to be, what ever is not God; and particularly all *pleaſures*, not only of the bodie, but alſo of the mind. Whence he does, with *Auſtin*, reckon not only the *Epicureans*, but alſo the *Stoicks*, and other *Philoſophers*, who placed the *chiefeſt good in Wiſdom or Virtue, as ſenſual voluptuous perſons, who lived according to the fleſh*, as *Rom.* 8. 4, 5. The *End* of this *Concupiſcence* he makes to be, the *fruition of the creature*. For all *love* either *terminates on God*, and ſo 'tis *charity*, or on the *creature*, and ſo 'tis *concupiſcence*; which according to *Auſtin*, is, *quandoutimur fruendis, ac fruimur utendis, an uſe of things to be injoyed, and an injoyment of things to be uſed*. Thence, in what follows, *cap.* 8. *fol.* 132, *&c.* he gives us the diſtribution of *Concupiſcence*, according to that 1 *John* 2. 16. into 1. *The Concupiſcence* of the *ſenſitive part*, or the luſts of the fleſh; which comprehends all the *Pravitie* of the *external ſenſes*, *&c.* 2. The *Concupiſcence* of *knowing*, or *curioſitie*,

Rom. 8. 4, 5.

1 John 2. 16.

ositie, termed the *lust of the eye*. 3. The *Concupiscence of excelling*, called the *pride of life*. These three Parts of *Concupiscence* he makes the *roots* of all sin.

§. 5. Of the Nature of *fruition*; and that God is the alone *object* thereof.

Jansenius having discourſed at large of the *Adherence of the Will* to the creature, which he calls *Concupiscence*, he comes to treat of the Wills *Adhesion* to God, under the *Notion* of *Fruition*. So *Tom.* 2. *lib.* 2. *cap.* 16. *fol.* 150, *&c.* "Many '(saies he) *love* those things they know 'not they *love*; but this their *love* is dis-'covered by *fruition*: for *love* without '*fruition* cannot be understood; as neither '*fruition* without *love*: seeing *love* is the '*beginning* of *fruition*, & *fruition* the *end of* 'love; for none *injoys* any thing but what 'he *loves*; and none *loves* any thing but 'what he would fain *injoy*. Whence it 'comes to passe, that as there is no *Fru-'ition*, but what is seasoned with *love*, so 'there is no *love*, but what tends to *fru-'tion*. Therefore *love*, saies *Austin*, *is no-'thing else, but the will desiring or ten-'ding to the fruition of somewhat*——For '*love*, as a hidden fountain, precedeth '*fruition*;

'*fruition*; and *fruition* as an open ſtream 'or lake, wherein love is drowned, is 'more manifeſt than *Love*: Wherefore 'there is the greateſt *vicinitie* betwixt '*fruition* and *love*; ſo that *Auſtin*, expli-'cating the reaſon of *fruition*, ſaies, that 'to *injoy any thing*, *is by love to adhere unto* '*it*, *for it ſelf*. For if we do not adhere 'unto the thing for it ſelf, we do not 'properly love it, but that other thing, 'for which we adhere to it. *Fruition* pro-'perly is not *love*, but the *fruit*, *effect*, 'and *end* thereof. For love when its 'object is *abſent*, breaks forth into *de-'ſire*; and when *preſent* and poſſeſſed, in-'to *fruition* and *joy*; which is the *center* 'that *terminates* its *motion*. Theſe things 'being thus explicated, it evidently fol-'lows, (adds he) according to *Auſtin*, 'that a *rational creature* may injoy no-'thing but God only. For we injoy on-'ly that which we *love for it ſelf*; wherein 'our *objective happineſs* conſiſts--From this '*immobile* principle it follows. 1. That 'all *uſe* of the creature, which is not 'referred unto God, is *ſin*. 2. That all '*fruition* of the creature, no leſſe than 'the love thereof, is *ſin*. 3. That to

'*uſe God* for the obtaining the creature, 'is ſin: which perverſitie is found in all 'ſins, whileſt we would *injoy things to* 'be uſed, *and uſe things to be injoyed.* 'Whence ſprang that rule of *Auſtin*, that 'all *human perverſion is, when men would* 'enjoy things to be uſed, *and uſe things* 'to be enjoyed: And again, *all ordination* 'and virtue, *is to injoy things to be injoyed,* 'and to uſe things to be uſed. For this is commanded, not only by Chriſtian Diſcipline, but alſo by that *natural order*, which the *eternal Law has conſtituted:* Which order is apparently diſturbed, when any *injoy the means* as the *end*, or ſtick in the *way*, as in the *terme* or end. Hence *cap.* 21. *fol.* 164. he adds, 'This 'the Spirit of God moſt ſavingly indi-'cates unto us, that there is no truer '*ſelf-love* than that, whereby we love 'God *with all the heart:* and becauſe the 'moſt refined and noble love of God, 'conſiſts in a mans being abſtracted from 'the *reflexion*, and *conſideration* of him-'ſelf, it thence followeth, that by how 'much the more a man *forgets himſelf*, 'by ſo much the more noble and *exact* 'regard he has unto *himſelf*. Thus, by an

an *admirable* kind of *contention*, the more a man *denies himſelf*, the more he *ſeeks himſelf*; the more he is *emptied* of ſelf, the more he is *filled with God*. *To relinquiſh God is to embrace nothing.*

§. 6. Why love to the creature for it ſelf is irregular.

Hence *Janſenius* (*Tom.* 2. *lib.* 2. *c.* 19. *fol.* 156.) gives us a *demonſtration from the cauſe*, why it is unlawful, for a creature to *terminate* on himſelf or on the creature, as the *ultimate object* of his *love*. Becauſe this is the *natural condition* of a *rational creature*, to be placed under God, but above all *corporeous Beings*. Now this *order* is preſerved by *regular Loves* and *Weights*. For a *weight*, according to *Auſtin*, is the *Impetus* or *Bent of every thing towards its proper place*. And the *weight* of a *rational creature* is his *love*, which is the *Idea*, and *meaſure* of *corporeous weights*. This *Pondus* or *weight of love*, is *infuſed* into a *rational creature*, for the preſervation of *natural* order; that ſo he may be *ſubject to God*, but *Lord* of all *inferior* things. For ſuch is the *nature of love*, that it *ſubjugates* the *perſon loving* to the *thing beloved*. What we *love* we *ſerve*, and are *inferior* unto: whence it fol-

lows that the *Lover* is affected with all the *perturbations* of the thing *beloved*. Seeing therefore *God*, the *first Truth* and *chiefest Good*, is alone *superior* to the rational creature, to him alone we ought to *subject* our selves, by the *weight of love*: which when we do, we act rationally and *virtuously*: for *virtue*, which implies the *best state* of a *rational creature*, is nothing else but the *order of love*, whereby, as by a *weight*, the soul keeps it self *below* that which is most *supreme*, and above that which is *below* it, in a middle state, according to the *obligation* and appointment of the *eternal Law*. Hence the root of all sin is an *inordinate adherence* to the creature, *&c.*

§. 7. Seven Pestiferous effects of creature love and fruition.

Thence *Jansenius* proceeds to demonstrate the *pestiferous effects of inordinate* love, which *terminates* on the *creature*. So *Tom.* 2. *lib.* 2. *cap.* 20. *fol.* 159. The first *effect* (saies he) which the *love of the creature* produceth in the soul, is *amission of libertie*. Whence also follows *incapacitie of judgement*. 2. Another *effect* of this *inordinate love* to the creature, is, that it *transformes* us into the likeneſſe

likeneſſe of thoſe things we *love*. For all love tends to *unitie*; ſo far as 'tis poſſible; and albeit it comes ſhort thereof, yet it leaves a *likeneſſe*. For all *likeneſſe* is but a *defective Unity*: So that by the force of love, a man that loves the *fleſh*, is thereby made *fleſhly*. 3. Hence follows another effect of *creature love*; the *alligation* or *binding* the heart to the things *beloved*. This at firſt is *inſenſible*; but yet by frequent acts, this *inordinate love* increaſeth; ſo that at laſt, from *delight* there ariſeth *cuſtome*; and from *cuſtome neceſſitie*. 4. Whence alſo follows a *difficultie* of rending the heart from, and *grief* in parting with *beloveds*. 5. Hence likewiſe reſults *inſtabilitie* and *inquietude* of ſoul. 6. Whence alſo proceeds *defilement* of *ſoul*: for love is a kind of *touch*, yea, 'tis an *intimate ingreſſe*, or *entering* into the thing beloved; which, if it be more ignoble than the lover, does *blemiſh* and *contaminate* its dignity. This *Impuritie* clouds and darkens the mind, obſtructing its *ſerenitie* of *judgement*. 7. Laſtly From this *bebetude* of *mind*, and *alligation* to creatures, proceeds a *perverſe uſe* of things; which is another *peſtiferous* effect

felt of *creature love*. For we can never *use things* well, till we have ſpirits *diſobliged* from them: a mind chained to the creature by inordinate love, cannot but *abuſe it*. Whence he concludes, fol. 162. *That all things muſt be referred unto God, not only in the habitual conſtitution of the ſoul, but alſo in actual, or at leaſt virtual intention thereof.*

§. 8. No Free Will to good.

Theſe things being *premiſed* touching *inordinate* and *ordinate* love or fruition, *Janſenius* proceeds to prove that *Free Will* cannot be the *Parent* of any *work ſpiritually* or *morally good*. So *Tom.* 2. *lib.* 3. *cap.* 14. "We judge, ſaith he, the 'opinion of *Auſtin*, and his *Diſciples* as 'indubitable. 1. That no good work, 'no not morally ſuch, can be performed 'by *Free Will*, unleſſe it be *freed by Grace*, and that not of every kind, but of *faith*. '2. That the *Libertie* of abſtaining from 'ſin is loſt, and a neceſſitie of ſinning, 'even in every act, introduced: becauſe 'whatever is not of faith, is ſin. This he farther demonſtrates, *Cap.* 17. *fol.* 208. 'Becauſe, according to the *principle* of 'Auſtin, there can be no Work truly 'good,

'good, but what is referred unto God,
'for himſelf. Whence *lib.* 4. *cap.* 11. he proves, *That the virtues of the Romans and Greek Philoſophers were vain and ſinful, becauſe ſwollen with pride.* And *cap.* 12. he particularizeth in the *pride* of the *Stoicks*, who held, *That the Offices of virtue were deſireable becauſe conſentaneous to reaſon*; wherein they made *reaſon* their *God*. He farther demonſtrates the Pride of the *Stoicks* and *Peripateticks*, in making virtue to be the *chiefeſt Good*, which, ſaies he, is in *Auſtins ſenſe*, *to live according to the fleſh*, Rom. 8. 5. Hence alſo he proceeds to demonſtrate, *Tom.* 2. *lib.* 4. *cap.* 16. *That there are no ſeeds of virtue naturally in men.* He grants, that if we conſider the *Office of virtue materially* and *nakedly*, without regard to its *forme* or *end*, there may be ſaid to be ſome *ſeminal diſpoſitions* naturally implanted in *human nature*: whence ſprang thoſe *heroick acts* of the *Romans*, *&c.* But addes he, this *Office of virtue* is but as the *matter* or *corps*; 'tis the *End* that is the *Forme*, or *ſoul of virtue*. Then he concludes, *that this opinion of the ſeeds of virtue inherent in human nature*, *was traduced*,

by the Semipelagians, from the *Gentile Philosophers*, viz. the *Peripateticks*, *Stoicks*, &c. whose opinion *Tullie lib.* 5. *de finib.* thus relates: *Nature induced the elements of virtue,* ——— *but she only begins virtue, and no more.* These *Philosophick opinions of the seeds of virtue*, addes he, the *Pelagians*, *Semipelagians* and *Scholemen* have *brought into the Christian Scholes*: whence also the *Scholemen* distinguish virtue into *Natural* and *supernatural*: which is a distinction not known to former Ages.

§. 9. Necessitie of sin excludes not human libertie: neither is Indifference essential thereto.

Jansenius having demonstrated the *Impossibilitie* of *Free Will* to good, with the *necessitie* of sinning in *lapsed nature*, he goes on to remove that common *Pelagian objection*, *viz.* that this necessitie of sin destroyes *human Libertie*. For the full solution hereof, he gives us an exact *Idea* of the *Libertie of the Will*, and its *combination* with some *necessitie*. Thus *Tom.* 2. *lib.* 4. *cap.* 24. Where he proves at large, *That Libertie includes not, in its formal reason or nature, Indifference to good and evil.* He shewes, that this false *Idea* of *Libertie* was taken up by the *Pelagians*, from

from the *inſtitution of Gentile Philoſophers*, who fancying nothing more as requiſite to good, but the meer *eſſite*, or *naked matter*, aſſerted an *Indifference to good and evil* in all; wherein they placed *Libertie*, as the *Pelagians* and *Scholemen* after them. But that *Indifference* to good and evil is not eſſential or neceſſary to *Libertie*, *Janſenius* proves, 1. From the *Devils*, who are determined to evil, yet freely. 2. From the *good Angels*, who are determined to *good*, yet freely. 3. From the cognation 'twixt *Libertie* and *Voluntarineſſe*; For as an act of the Will may be *voluntary* ſo alſo free, though *immobile* and neceſſarily *determined*; and that according to the confeſſion of the *Scholes*, which grant that a *deſultorius mobilitie*, or *mutabilitie of will*, is not of the *eſſence of Libertie*, but its *imperfection*. He farther proves, that *Libertie* is the ſame with *voluntarines*; yea, the ſame with the *will* it ſelf, which ceaſeth not to be moſt *free*, when 'tis moſt *fixed* and *neceſſary*. Yea, this *firmitie* and *neceſſitie*, which ariſeth from the wills own *natural vehemence*, or *voluntary tendence* is ſo far from prejudicing its *Libertie*,

bertie, as that it does greatly *corroborate* and *confirme* the same. He tells us also, that these false *Idea's* of human libertie were derived from *Aristotle*, who measured every thing by his own reason. Whereas others of the Ancients had more Orthodoxe notions of human libertie, making it the same with *rational spontaneitie*, or *voluntarines*, *&c.* of these things *Jansenius* discourseth at large, in what follows, *chap.* 25. also in his *Tom.* 3. *lib.* 6. *cap.* 3. 5. 10, 25, 35, 37, *&c.*

§. 10. Against a state of pure Nature.

The *Molinists* to maintain their πρῶτον ψεῦδος, or great *Diana* of *free will*, invented a *middle state* which they call a state of *pure Nature*, *without sin* or *Grace*. This *Jansenius* greatly oppoſeth, as that which was greatly *derogatory* to the *Wisdome* and *Grace* of God. So in his *Tom.* 2. he spends two or three whole Books in disproving this *state of pure Nature*. 1. He tells us, that such a state of *pure Nature* was altogether unknown to *Austin*, and the Primitive Church: it having been obtruded upon us by the Gentile *Philosophers*, and *Christian Hereticks* the *Pelagians*, *&c.* so *fol.* 278. Then he passeth

lib.

(*l.*1.*c.*1.*fol.*279.) to what the latter *Scholemen* mean by this their *ſtate of pure nature*, viz. *a Negative Puritie*, wherein they ſuppoſe a man to be created without *Sin*, or, *Grace*: I preſume the ſame with *Ariſtotles raſa tabula*, which he likened the ſoul unto. Now that there cannot be ſuch a ſtate of *pure nature*, *Janſenius* proves, 1. From the order or regard a rational creature has unto God, as his *firſt principle* and *laſt end* or good: For ſaies he, ‘ 'tis impoſſible that a *rational* ‘ *creature* ſhould be produced by God ‘ in a connatural manner, without ſome regard to his laſt and moſt connatural ‘ end. So *cap.* 3. *fol.* 282. For, the reaſon ‘ of *Divine Providence*, and the connatu- ‘ ral order of things require, that as ‘ things proceed from a *firſt principle*, ‘ ſo they tend to ſome *laſt* end. Yea, ‘ this flows from the very *Inſtitution of* ‘ *Human Nature*, and is founded in its ‘ very *Eſſence*, that it adhere to God, as ‘ its *ſupreme principle* and *laſt end*. Which ‘ not to do is ſin. 2. Seeing a rational crea- ‘ ture cannot be made without a will re- ‘ gularly inclined to God as Creator, ‘ hence followeth a neceſſitie of Grace,

to

'to inſpire this will, whereby the poſ-
'ſibilitie of a *ſtate of pure nature* is over-
'turned, &c. 3. All love terminates ei-
'ther on the creature, and ſo 'tis *con-*
'*cupiſcence*, or on God, and ſo 'tis *Di-*
'*vine Charitie*, or love, &c. Whence it
ſollows, there can be no middle ſtate
'twixt ſin and Grace, becauſe the will
alwayes adheres to God or the *crea-*
ture.

§. 11. Love to God in the ſtate of Innocence, both natural and ſupernatural.

Hence *Janſenius* proceeds to demon-
ſtrate, *That Love to God was in the ſtate of Innocence a gift naturally due to humane Nature, and yet of Grace given to it.* So *Tom. 2. de Pur. Nat. l. 1. c. 15.* If (ſaies
'he) a rational creature cannot be cre-
'ated without love to God, then hence
'occurrs a weighty difficultie, whether
'this love may be ſtiled *natural*, or *ſu-*
'*pernatural*: a *debt* or *Grace*. To
'which he replies thus: 'It ſeems to me
'that both may be affirmed without
'*a contradiction*. That this love is *ſu-*
'*pernatural*, is beyond controverſie
'amongſt all *Catholicks*; for, as eternal
'bliſſe, ſo the Love of God, which is
'the way thereto, is in like manner *ſu-*
'*pernatural*:

'*pernatural*: for though one and t'other 'be the action of a creature, yet neither 'flows from the principles of *nature*, or 'natural faculties and force. This love 'to God may be called alſo *natural*, not 'only as *conſentaneous* unto *Nature*; but '1. On the part of *reaſon*: as the *na*'*tural light of reaſon* dictates, that God is 'to be beloved above all, and that by 'the moſt natural, ſtrict and univerſal 'obligation, than which nothing is more '*moral*, *eſſential*, and eternally obliging 'to *human Nature*, &c. 2. This love of 'God may be ſaid to be *natural*, in re'gard of the will, as God is the moſt '*natural end* of its choice, according to 'that of *Scotus*, God is the *natural end of* '*man*, *although not to be obtained naturally.* Whence he ſtarts another difficultie, *cap.* 17. *fol.* 312. *Whether this love to God, be a debt due to human Nature?* to which he replies, '1. That God is to 'be loved by his creature in every ſtate. '2. That this love, although it be con'ſentaneous to *human nature*, yet it is the 'effect of *ſupernatural Grace.* 3. Hence '(ſaies he) it is moſt ſafe to affirme,

Whether this love to God be a debt to human Nature.

'that

'that a rational creature considered without any fore-going sin, cannot be created without love to God; at least without a sufficient *facultie*, by which he may be inabled to cleave unto God, as his Creator: for otherwise the will should be void of its *natural rectitude*, and so *sinful*, *&c.* Which to impute to God, is a note of *blasphemie*, whereby he is made the Author of sin. Thence *Jansenius* proceeds *cap.* 20. *fol.* 320. to shew how this love to God, though a debt due to human Nature, proceeds notwithstanding from Grace. 1. There are, saies he, certain debts or decent *connaturalities*, congruencies, and equities, which spring not from the right of the creature, but from the Grace of God. For God is oft said to be a *debtor* to himself, his own attributes, not only to his *Justice*, but also to his *Wisdom* and *Goodnesse*, *&c.* 2. Again, the very *nature* of a Rational creature, is the gratuitous and free gift of God; so in like manner the *rectitude* of the same nature, which though inseparable, yet it ariseth not from any *merit* of the creature,

How of Grace.

'creature, but from ſuch arguments or 'reaſons as concerne the attributes of 'God, his Wiſdom and Goodnes.

§. 12. There is no natural virtue or happines, but what is ſupernatural.

From the foreſaid *hypotheſis, that there is no ſuch thing as a ſtate of pure Nature*, *Janſenius* rationally concludes againſt, and rejects that uſual diſtinction amongſt the Scholemen of *virtue* and *beatitude*, into *natural* and *ſupernatural*, *&c.* So *Tom. 2. de Nat. Pura lib. 2. cap. 2. fol.* 326. Where he tells us, 'That he has oft 'wondred how it came to paſs, that the 'ancient Philoſophers, *Socrates*, *Plato*, *&c.* 'diſcourſed more accurately, and truly 'of the lapſed ſtate of man, than the 'late Scholemen? Neither addes he, 'can I find any other reaſon hereof than 'this, that the late *Scholemen* have all 'followed the pur-blind reaſonings of '*Ariſtotle*; who being ignorant of his 'own imbecillitie, and not ſenſible of any 'ſupernatural *adjutorie*, taught men to 'expect all good from their own vir-'tue, *&c.* Hence the *Pelagians* ſucked all 'their poiſon: which the Scholemen en-'deavoring to moderate and allay, have 'framed two men in one, a Philoſopher,

and

'and a Christian: Whence, what ever 'they find in the Philosopher, touching '*free will* or *natural virtue* they apply 'to their Philosopher; and whatever 'they find in Scripture, touching Grace, 'they refer to their Christian. Thus 'they frame a double virtue and happi-'nesse, one *natural*, another *supernatu-'ral*. So again, *Jansen. Tom.* 2. *lib.* 4. '*de Grat. Christi*, *cap.* 16. *fol.* 255. The 'Scholemen, saies he, finding the *Pela-'gian* Infusions touching *seeds of virtue*, 'repugnant to the *Catholick Doctrine*, 'they frame a *double man* in a *single*, 'and so *double charitie*, *double virtues*, '*double works*; the one *natural*, the *other* '*supernatural*; whereof there is not the 'least foot-steps in *Austin*, who termes 'the Philosophers and Scholemens natu-'ral virtues but *splendid sins*. So *Tom.* 2. '*de pur. Nat. lib.* 2. *c.* 5. *fol.* 332. The 'Scholemen, saies *Jansenius*, confes, that 'man cannot be in a connatural mode 'created, but for some last end: hence 'they are forced to coin a twofold be-'atitude, one natural, t'other supernatu-'tural, *&c.* Then he concludes *cap.* 8. 'That as this *state of pure Nature* de-

'rived

'rived its original from the error of 'Gentile Philoſophie; ſo likewiſe this 'imagination of natural happines, &c. 'In brief, he demonſtrates clearly, that 'theſe common notions, ſo frequent in 'the Scholes, touching *natural* and *mo-*'*ral virtues* and happines, as diſtinct 'from *ſpiritual* or *ſupernatural*, are but 'a meer *chimera*, or figment, hatcht firſt 'in the Gentile Scholes, and thence de-'rived by the *Pelagians* and *Scholemen* 'into the Chriſtian Scholes, with no ſmall 'prejudice to the Chriſtian Faith. That there cannot indeed be any action or work *naturally* or *morally* good, but what is ſuch *ſupernaturally* and *ſpiritu-*ally is very evident, becauſe the rule of all good, whether *natural*, *moral*, or *ſpiritual* is one and the ſame, namely, the Will of God revealed in the Moral Law, which gives the *eſſe morale*, the *moral Being*, *moralitie* or *formal conſtitution* to all *moral good* or virtue, whether *natural* or *ſupernatural*. Beſides all good that is truly ſuch, requires an *integritie* or *fulnes* of *cauſes*, a good *principle* and *end*, as well as *matter* or duty, according to that *Theologick Maxime*, *Good conſiſts of*

all its causes, but evil of any defect.

§. 13. That God cannot but punish sin.

Hence *Jansenius* proceeds to prove, that there is a kind of necessitie on God, for the punishing of sin. So *Tom.* 2. *de Pura Nat. lib.* 3. *cap.* 2. 'That God, 'saies he, can permit sin, whereby his 'order is disturbed, to go unpunished, '*Austin* every where rejects, as a Pa'radoxe irreconcileable with Divine Ju'stice. And this necessitie of punish'ing sin results not hence, that God has 'thus by his peculiar will constituted, 'but from the very sanction of the '*Eternal Law*, against which God can'not act, any more than against him'self, seeing it is nothing else, but Gods '*eternal Reason* and *Will*. Then he pro'ceeds *cap.* 3, 4. to shew, what 'those punishments are, which are so in'separably and indispensably fastened to 'sin, *viz.* 1. *Horror of Conscience*, which 'is oft more intolerable than death it 'self. And if there be at any time se'curitie on sinners, yet this ariseth not 'from any *health* of conscience, but 'from its stupor. Now by how much 'the more *stupid conscience* is, by so 'much

The punishment of sin is sin.

1. Horror of Conscience.

'much the more uncurable 'tis: as in the 'bodie, ſo in conſcience, *ſtupidnes* is a 'diſeaſe worſe than the moſt torturing 'dolors or pains. 2. Another inſepa- 'rable puniſhment of ſin, is a *perpetual* '*inquietude*. 3. But another more weigh- 'tie and intimate puniſhment of ſin, is 'the *loſſe of the chiefeſt good*. For al- 'though no one ſins but with his will, 'yet no one parts with his chiefeſt good, 'but againſt his will. 4. This is fol- 'lowed with another puniſhment, which 'is adherence to the creature, and by 'how much the more pleatingly and 'ſecurely the ſinner enjoyes the crea- 'ture, by ſo much the more 'tis faſtned 'to it, and therefore by ſo much the 'more miſerable. 5. Sin is an unſepa- 'rable puniſhment of it ſelf. For though 'ſin preciſely as voluntarie, is not a 'puniſhment but offence, yet as it is the 'offence of a rational creature, ſo it is 'an evil, which none would voluntarily 'partake of: For none chooſeth pure ſin. 'The greateſt puniſhment of ſin, ſaies '*Senecæ* is in it ſelf: it is no ſooner com- 'mitted but puniſhed by its very act. Wa. Jenſenius, *cap.* 11, *&c. fol.* 382.

2. Inquietude.

3. Loſſe of God.

4. Adherence to the creature.

5. Sin is the worſt puniſhment of it ſelf.

proceeds largely to prove that no evil can be inflicted by God on an innocent person; which overturnes the *Molinists* ſtate of *pure nature*.

§. 14. No obligation on God to give Grace to ſuch as improve Naturals.

Janſenius, the more effectually to undermine the *Jeſuits* great Idol of *Free Will*, proves *Tom.* 3. *de Grat. Chriſti*, *lib.* 1. *c.* 5. *fol.* 7. 'That God is not bound 'by any ſtable Law, to give *Grace* to him 'that does what he can by the force of 'nature to improve the abilities he has. 'For (ſaies he) there is no *Law* or *Ordination* of God: by which Grace is 'conferred on ſinners that do nothing of 'good: but this is diſpenſed, not only 'altogether freely, but alſo according to 'the moſt profound Laws of *Divine Government*; whereby Grace is ſometimes 'imparted to the moſt hainous ſinners, 'and denied to others more righteous. 'Whence the queſtion is reſolved into 'this, *Whether Grace be infallibly given 'to thoſe who are leſs ſinful.* That Grace 'is not thus diſpenſed, is evident, in 'children, who without peradventure 'are leſſe ſinful than perſons adult, and 'yet frequently excluded from having any

'any ſhare in *Divine Grace*. The like as 'to perſons adult. And indeed this 'Law obliging God to diſpenſe forth 'Grace, according to mens improvement 'of *Naturals*, is but a vain Comment 'found out by ſuch, who being not able 'to bear the inſcrutable profunditie and 'libertie of imparting Grace, were wil-'ling to frame certain chains, whereby '*Nature* and *Grace* ſhould be knit toge-'ther, that ſo *condemned Nature* might as 'it were by certain *ſcales* or degrees 'paſſe from one to the other. Thus '*Janſenius*.

§. 15. The impotence of the Law as to ſalvation with the irritation of ſin thereby.

Hence *Janſenius* undertakes to prove the *Impotence* of the *Law* as to ſalvation, and its *prevalence* as to the *irritation* of ſin. So *Tom.* 3. *de Grat. lib.* 1. *cap.* 8. 'The knowledge of the Law, (ſaies he) 'although it removes the ignorance of 'our dutie, yet it leaves *concupiſcence* 'more difficult to be overcome, more 'flouriſhing and ſtrong than before. And 'whoever imagineth, that the Law was 'given to the Jews immediately for this 'end, that ſo they might by inſtitution 'thereof be brought to a more facilitie

'of righteousnes is greatly deceived. 'For lust being repressed, is increased; 'and being like to be deprived of its 'lusted good, it burnes more strongly for 'the injoyment of it. Yea, the Law is 'so far from lessening sin, as that it ag-'gravates the same, and shuts up the 'sinner under a more severe condem-'nation. 1. In that he now sins against 'more light, *&c.* 2. In that, if the sin-'ner be brought to any *partial* or *im-'perfect conformitie* to the precepts of 'the Law, he presently is puffed up 'with pride, carnal confidence, and self-'sufficience which is the worst of sins. Then *cap.* 16. 18. he proves, *That the Grace of the Law, effects the mind only, not the will: it shews the disease, but does not cure it*, &c. of which more hereafter.

§. 16. Of medicinal efficacious Grace its necessitie.

Jansenius having demonstrated the *Impotence of the Law*, in *combination* with *Free will*, to confer Grace, he thence proceeds to prove the *Necessitie and efficacie of Christs medicinal Grace, &c.* So *Tom.* 3. *de Grat. lib.* 2. *cap.* 22. 'The 'genuine nature (saies he) of *medicinal Grace*

'*Grace* conſiſts herein, that it give not 'only an *habitual* or *potential capacitie*, 'but alſo an *actual Adjutorie*, or *Aſſiſtance*, 'whereby the will may be *determined* '(*hic & nunc*) immediately unto good. 'Then *cap.* 24. he proves more largely, 'That this *medicinal Grace* is Vorticor-'dious or moſt potent. 1. In that it 'does, by an *ineffable ſuavitie*, mixed 'with *power*, effectually overcome the 'heart. 2. In that God is the alone ſu-'preme *Agent* in this work. 3. In that 'this *Medicinal Grace* is ſuch, as that its 'effect depends not on the will, but the 'will is by it determined: whence *Au-ſtin* ſaies, the *will cannot reſiſt this Grace, but that ſhe is more in the power of Gods triumphant victorious Grace, than in her own*, &c. Whence he proceeds to prove, that the *Miniſts Conditional Grace* deſtroies Chriſts *Medicinal Grace*, and the difference 'twixt the Grace of a *ſick*, and that of a ſound *will*, &c. *cap.* 25.

§. 17. The nature of efficacious Grace in Divine ſuavitie.

Hence, *lib.* 4. *de Grat. c.* 1, *&c. Janſenius* proceeds to diſcourſe more fully of the nature of this *Medicinal Efficacious Grace*, which he ſtiles a *ſpiritual ſuavitie, or cœleſtial delectation*, whereby the will is prevented, and bent to will and do whatever God has appointed it ſhould will and do. This he afterwards calls the *Inſpiration of Charitie*, with other *Affections* naturally flowing thence. That this *medicinal* Grace is, as to its ſubſtance, a *ſpiritual ſuavitie* or *delectation* infuſed from Heaven, he demonſtrates out of *Auſtin*, 1. By an induction of every kind of good, which owes its original to this *Inſpiration* of *Divine ſuavitie* infuſed by God. 2. He proves the ſame from the contrary, namely ſin, which ſprings from a terrene *ſuavitie*. 3. From the conflict 'twixt theſe oppoſite ſuavities. 4. From the nature of the will, which by reaſon of its *infirmitie* embraceth nothing, but what delighteth: and by how much the more it delighteth in any act, by ſo much the more ſtrongly it acteth or worketh. Then *cap.* 11. he tells us, that *this heavenly*

venly delectation, is a vital indeliberate act, dropt into the ſoul by God; which implies both love and deſire of, as alſo complacence and ſatisfaction in its proper objects. He makes *Love* to be the principal cauſe of this *Delectation*, which tends to its center God, by the motion of deſires, and terminates or reſts therein by ſatisfaction and delight. For who ever loves God, does ſo far poſſeſſe him, and thence injoies him with delight, and and alſo delights in him with injoyment, &c.

§. 18. No ſufficient Grace but what is efficacious.

Janſenius having made ſome entrance on the explication and demonſtration of *Efficacious Grace*, he aſſerts and proves, *Tom. 3. de Grat. lib. 3. cap. 1, 2, 3.* 'That 'men in their *lapſed ſtate* are afforded 'no *ſufficient Grace*, but what is alſo 'efficacious. For, ſaies he, this *Adjutorie* 'purely ſufficient belongs to the *Grace of* 'Nature, and is altogether *unuſeful* for 'the reparation of perſons *lapſed*, al'though it ſhould be augmented to ſix 'hundred degrees of *ſufficience*: Yea, it 'cannot be aſſerted, ſince the fall, un'leſs with a greater deluſion than that

'of

'of the *Pelagians*, taking away original 'sin, we will allow unto *Nature un-* 'wounded force. Yea, what can be pro- 'duced more monstrous, than such a 'kind of Adjutorie, dittinct from all the 'rest, which was never from the be- 'ginning of the fall, nor shall be to the 'day of judgement, conferred on the hu- 'man will. So *cap.* 5.---11. he proves, 'That the Law was given to the Jews, 'and to many Christians, without any 'such *sufficient or adjuvant* Grace. And un- 'believers want this sufficient Grace as 'well the *next* as more *remote*, and all 'the principles thereof, *&c.*

§. 19. How many waies the Precepts of God may be said to be possible and useful without sufficient Grace.

Hence *Jansenius* passeth on to shew, *how many waies the precepts of God may be said to be possible, without asserting such a sufficient Grace:* So *Tom* 3. *de Grat. lib.* 3. *cap.* 15, *&c.* 'That the *Pos-* 'sibilitie of Gods commands, on which 'the Libertie of Will, and the *Reason* of 'sin depends, may be more fully ex- 'plicated, it must be observed, how ma- 'ny wayes a man may be said to be 'able, *&c.* 1. Most remotely, by the 'flexibilitie of *human libertie.* 2. Some- 'what

'what more nearly, by *faith* and *love*.
'3. But moſt compleatly by the *Aſſiſtance*
'of *actual Grace*. This *complete power*,
'which *actual Grace* gives, is alwaies
'joined, and that inſeparably, with an
'*actual will*. Thus therefore the pre-
'cepts of God are poſſible, 1. To the juſt
'by *faith* and *love*. 2. To unbelievers, by
'virtue of the flexibilitie of *natural li-*
'*bertie*, neither does the *ſuſpenſion of*
'*actual Grace* at all excuſe their *moral*
'*impotence*, of obſerving the Precepts;
'becauſe this *impotence* is not *ante-*
'*cedent* but *conſequent* and voluntary,
'ariſing from the perverſe diſpoſition of
'the will, which, by how much the
'more fixed 'tis; by ſo much the more
'inexcuſable 'tis, ſo far is it from ex-
'cuſing ſin. Then *cap.* 17. *Janſenius*
'proves, that theſe Divine Precepts are
'very uſeful, (though impoſſible to be
'kept) by unbelievers, without the vain
'figment of *ſufficient Grace*, and that
'1. To diſcover mens dutie. 2. To diſ-
'cover their infirmitie. 3. To render
'them inexcuſable. 4. As a *medium* of
'judicial hardnes. 5. But eſpecially as to
'the Elect, theſe Precepts and Exhorta-
'tions

'tions are useful: 1. To teach them their 'infirmitie, their *blindnes* and hardnes of 'heart, *&c.* 2. To make them of sub-'misse and humble spirits, willing to be 'saved in Gods way, and on termes of 'free Grace. God commands a dutie 'beyond our strength, thereby to drive 'us out of our selves to Christ. 3. To-'gether with the Word of Precept, God 'gives out a word of Power, *&c.*

§. 20. The distribution of Grace into Præventing, subsequent, operant, cooperant, excitant, adjuvant.

Jansenius having discoursed of the *Nature* and *Necessitie* of *Efficacious Grace*, he proceeds to treat of the several kinds thereof. Thus *Tom. 3. lib. 4. de Grat. cap.* 12. to the 19th, where having given the sentiments of *Suarez*, and *Vasquez*, and their defects herein, he laies down a division of his own conformable to the mind of *Austin*, and so distributes Grace, 1. Into *Prævenient* and *subsequent*: 'Which names (saies he) are respe-'ctive; whose terme is not *Grace*, (as 'though one Grace did precede the 'other) but the acts of the *Will*. For 'Grace is said to be *prævenient*, because 'it prevents every good motion of the 'will; and *subsequent*, as it follows the

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'foregoing good *motion*. This diviſion had 'its riſe not from the *Metaphyſick Specu-* 'lation of the latter Scholemen, but 'from that famous *Pelagian* Controverſie, *Whether the Will begins the firſt good mo-tion, ſo as that Grace follows the good motion of the will?* or *whether on the contrary, Grace præcedes*, &c. Hence *Grace operant*, is the ſame with *prævenient*, and *Grace co-operant* the ſame with *ſubſequent*. Hence alſo *Grace excitant* is ſtiled, that which *begins the firſt good motion in the will*, and *Grace adjuvant* is that which aſſiſts any good already be-gun in the will, &c.

§. 21. All Virtue conſiſts in love to God.

Janſenius having finiſht his Diſcourſe of *Medicinal Efficacious Grace*, he pro-ceeds to the *effect* thereof, namely to *Virtue*, which he makes to conſiſt, *radi-cally* and principally in *Love to God*. So *Tom.* 3. *de Grat. lib.* 5. *cap.* 3, &c. 'Au-'ſtin (ſaies he) teacheth us, that the 'virtue of a *Rational creature*, is no other 'than *love to God*. Which Doctrine in-'deed ſeems very *exotick* to the Secta-'tors of *Ariſtotles* Morals; but yet, if it 'be duely weighed, it will be found to

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'be most true. For mans chiefest good 'and virtue consists in adhering to God: 'which is done by *love*. *Virtue* is no-'thing else but a *rectified will*. Hence 'he proves, *that all the Cardinal Virtues*, '*Prudence*, *Temperance*, *Justice*, *Forti-'tude*; *yea*, *those which they terme super-'natural*, *as Faith and Hope*, *have all 'their original from Love to God*. Hence 'also he proves, *cap.* 9. 10. That *love of 'concupiscence which refers all to self*, *in 'respect of God*, *is vitious*: *yet 'tis not re-'pugnant to love to God*, *to have an eye 'on the reward*: *for love to God for himself 'is the only reward of our love to God*, *i. e.* consummate love to God, is the only reward of our present inchoate love to God.

§. 22. Of the fear of Hell, its causes, effects, &c.

Hence *Jansenius* passeth on to treat of the *fear of Hell*, its *causes*, *properties*, and *effects*. So *Tom.* 3. *de Grat. lib.* 5. *cap.* 21. &c. where he shews, that the fear of Hell, considered in its self, is lawfull and profitable; because it is an avoiding of evil, yea, it may be *subordinate* to our last end: And whereas some stick or acquiesce in this fear, as

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in the term or center; this is the fault of him that fears, not of the fear. He then diſtinguiſheth 'twixt *ordinate* and *inordinate fear* of Hell: 'Ordinate is that 'whereby the fault is more feared than 'the puniſhment; *inordinate*, when the 'puniſhment is feared more than the 'fault; which ſome call *ſervile fear*. 'Thence he leads us to the Spring-head 'of this fear of Hell, ſhewing, how it 'ſprings not from a *ſpirit of Adoption*, 'which inſpires *cæleſtial ſuavities* into 'the heart; but from the *ſpirit of bon-'dage*, or a certain *general Grace* of 'of God. Yet addes he, this fear of 'Hell is attributed to the Grace of God, 'becauſe 1. It proceeds from a *Legal 'faith* of Gods Eternal Judgement, which 'is a gift of God. 2. God followes this 'apprehenſion of future Judgement with '*comminations*, *threats*, and *commotions* of 'Conſcience, *&c.* 3. God works this 'fear by ſoftening the heart; and that 'either by the *immiſſion* of temporal tri-'bulations, or by the *ablation* of carnal 'delights, which harden Conſcience. Thence he ſhews, *cap.* 25. that this fear of Hell is not from the ſpecial grace of Chriſt

Christ, 1. Because it produceth a Legal Righteousness. 2. It does not sever the heart from sin; because the sinner flies not from sin, but from punishment; he abhors sin, not as sin, but as *dolorifick* or painfull: there remains still in such, a depraved will, which is chained by fear of Hell, but not mortified or extinguisht. Hence *cap.* 35. he proceeds to Explicate the good effects of this *legal fear* in order to a *thorough conversion:* and so he concludes, that this *servile fear of hell*, as 'tis fear, so 'tis good, but as *servile*, so 'tis evil.

§. 23. Of Free-will, its nature, &c.

Jansenius having discoursed at large of *medicinal Grace*, its *nature*, and *effects*, he returns again to the main hindge or head of the Controversie, to discourse more fully of *Free-will*, its *nature*, &c. Thus *Tom.* 3. *de Grat. lib.* 6. *cap.* 1. &c. *fol.* 255. where he begins with this sad Lamentation: 'There is deserved and 'great matter of grief, that some 'are so given to human, and for the 'most part fallacious ratiocinations, as 'that they suppose it more meet to draw 'the intelligence of *free-will* from *Aristotle*,

'ſtotle, and the *Gentile Philoſophie*, than 'from the boſom of the ancient Church: 'namely, becauſe this matter exceeds not 'the bounds of natural reaſon, therefore '(as they conceit) it muſt be meaſured 'by reaſon. Neither indeed is the *Pela-*'*gian hæreſie* concerning Grace and 'Free-will any other than pure *Ariſto-*'*telick Philoſophie*. Hence he goes on to prove, *that Free-will according to* Auſtin, *ſignifies nothing more than the power or act of the will, which is alone properly and immediately free, whereas the Reaſon is free, only by participation from the will.* Then he proceeds to ſhew, *(cap. 3. &c.)* That *free* is oppoſed to *ſervile* or *captive*, and implies ſomewhat *poſitive*, which is nothing elſe but to be *ſui juris*, under its *own power*, and ſo to *act freely*, is to have our act in our *own power*, i. e. in the *power* of our own will: So amongſt the *Greeks*, that is ſtiled *free*, which is τὸ ἐφ' ἡμῖν, *in our power*, which they alſo called τὸ αὐτεξούσιον; which *Baſil* oppoſeth τῷ ὑπεξουλῳ, whence it follows that all the internal and external *faculties* and *acts* are ſo far free, as they are in the *power* of, or

ſubject to the will. For whatever we wil is in our power. The will is alwayes, yea eſſentially free in every act, though neceſſarily determined thereto. He farther proves (from *cap.* 9. to *cap.* 38.) the *eſſential combination of a voluntary neceſſitie with the wills freedom*; *and that* by arguments both *artificial* and *autoritative*: ſhewing, *how this neceſſity of the will* flows *from its ſelf*, its *ſelf-moving* power, *as in God, Chriſt, glorified Saints*, &c.

§. 24. The manner of conciliating efficacious Grace with the Libertie of the Will.

Hence *Janſenius Tom.* 3. *de Grat. lib.* 8. *cap.* 6. unto 21. is engaged in that intricate *difficultie* of *reconciling efficacious Grace* with *human Libertie*. 'The 'mode (ſayes he, cap. 6.) of conciliating '*Divine Grace* with *free-will* is ſo difficult to be diſcerned, according to '*Auſtin*, that when the libertie of the 'will is defended, the Grace of God 'ſeems to be denied; and when the 'Grace of God is aſſerted, the libertie 'of the will may be thought to be taken 'away. Hence *Auſtin*, to manifeſt, that 'the libertie of the will continues ſafe 'under Grace, and that both might ve-

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'ry well conſpire together in one, he 'never attempted any thing againſt the 'Pelagians, which excluded the will 'from an inſtrumental concurrence with 'the Grace of God, *&c.* Then he adds, '*cap.* 15. 'This very thing *John Scotus* 'does profeſſedly teach, whileſt he clear-'ly delivers, *That a neceſſitie of willing,* '*is conſiſtent with the libertie of willing*; 'because ſaies he, *the will, by reaſon of* '*the firmitie of its Libertie, does impoſe a* 'neceſſitie *on it ſelf, both in exerting its* 'act, *as alſo in perſevering or fixing it* 'ſelf *in act.* Hence he farther declareth, that 'the will alwaies keeps its *mode* of act-'ing freely, and it is impoſſible that this '*mode* of acting freely, ſhould be by any 'power whatſoever, taken from her. Thus *Janſenius* who *cap.* 18. addes far-'ther thus, 'The Catholicks ſay, that 'by the Grace of God working in us 'every good work is done, yet that we 'are not compelled againſt our will to 'believe or that Grace is violent; be-'cauſe if the will be compelled or forced 'it does not will. And they adde the 'reaſon, becauſe God by Grace does 'not deſtroy reaſon and will, but en-

'ables men to will aright. The like 'cap. 19. 'It cannot be (ſaies *Janſenius*) 'but that the will muſt be free, there- 'fore if Grace enables and makes us to 'will, it enables and makes us alſo to 'will *freely*, ſo that there can be no 'repugnance 'twixt Grace and the li- 'bertie of the will——Therefore no '*neceſſitie*, no *efficacie* on the acts of the 'will, is to be feared but only *force*, *co-* '*action*, and *violent neceſſitie*. Thence *cap.* 21. he anſwers the objection of thoſe who pretended, *That this his concord of* '*the wills libertie with efficacious Grace* '*differed not from the opinion of* Calvin, *&c.* To which he replies, *That if* Calvin *agrees with* Auſtin *in any point, we muſt not have indignation againſt* Auſtin *for* Calvins *ſake, but rather thank* Calvin *for* Auſtins *ſake, &c.* In brief *Janſenius* (following *Auſtin*) gives a ſingular *method* for the conciliating *Divine Grace* and *human Libertie*; namely, by virtue of that ſecret, yet *powerful ſweetnes* (which the Scholes terme *connaturalitie*) which attends the operation of *medicinal efficacious Grace*, whereby 'tis rendred [no leſſe *compleaſant* and *ſweet*, than

than *powerful*. This happy *concordance* of *efficacious Grace* with *human libertie* is excellently illuſtrated by *Gibieuf*, in his learned Treatiſe of the *Libertie* of the *will*, wherein he diſcovers himſelf to be a *Janſeniſt* thoroughout, which has brought him under the *odium* of the *Moliniſts*, eſpecially of *Annatus*, who has anſwered him.

§. 25. Of Divine Predeſtination.

Janſenius having diſcourſed moſt largely of the Doctrine of *Efficacious Grace*, he at laſt determines or centers in the root, head or ſpring of all, *viz.* in Predeſtination. So in his *Tom.* 3. *lib.* 9. *de Grat. cap.* 1, *&c.* Where he begins in his Preface thus. 'The diſpute of Predeſtination is ſo intimately conjoined to 'that of *Grace*, that the nature of the 'one cannot be exactly known, without the knowledge of the other. 'Whence it comes to paſſe, that look 'into how many parts the *neoterick* 'Scholes are diſtracted, about the ope'ration of Grace, ſo many diſſenſions in 'opinion have they alſo about *Predeſti'nation*: every partie contending in their 'manner, according as the Grace they

'defend requires. But the principal dif-
'ficulties in this matter have had their
'riſe from the too great contention of
'*Philoſophick ratiocinations, &c. Janſe-*
nius after his Preface proceeds (*cap.* 1.
fol. 364.) to the explication of Prede-
ſtination, both *name* and *thing*. As to its
names, he tells us, '*That to predeſtinate*
'*properly ſignifies to prædecree, præde-*
'*fine, prædetermine* ſomewhat. Thus
'the Greek προορίζειν ſignifies, as *Rom.*
'8, 29. *Epheſ.* 1. 5, 11. And becauſe
'every *Prædefinition* of God muſt ne-
'ceſſarily, eternally precede its temporal
'effects, hence inſtead of προορίζειν ſome-
'times the ſimple ὁρίζειν is uſed, as
'*Rom.* 1. 4. *Luke* 22. 22. *Acts* 2. 23.
'*Acts* 17. 26, 31. *Acts* 10. 42. In all
'which places ὁρίζειν ſignifies the ſame
'with προορίζειν; whence προορίζειν is
'ſometimes rendred ſimply to *decree*;
'becauſe to decree with God is the ſame
'with to *prædecree*. Hence (*cap.* 2.
'*fol.* 366. he concludes, 'That from this
'principle 'tis no way difficult to re-
'ſolve many *Scholaſtick Queſtions*. For
'hence 'tis manifeſt, 1. That the object
'of Predeſtination is not things eternal,
but

'but temporal. 2. That Gods Predeſti-
'nation regards his own affairs: things
'to be done by him, not meerly by
'others. For we decree things we are
'to do, either by *working*, *commanding* or
'*perſuading*, &c. 3. That Gods Decrees
'regard both *end* and means: for they in-
'clude all God does. 4 Hence alſo it comes
'to paſſe, that children may be predeſti-
'nated to glory without *previous faith*,
'as well as perſons *adult* by *ordinate me-*
'*rits*: for there is no difference in the
'Decree. 5. That Predeſtination re-
'gards not only *Good*, but alſo *Evil*, &c.
Hence *Janſenius* (*cap.* 5.) proceeds to
the more full explication of *Predeſtina-*
tion; 'which, ſaies he, is expreſſed in
'Scripture by many *equipollent* names:
'for ſometimes 'tis called *Dilection*; be-
'cauſe God by it wills nothing but good
'to his creature. Sometimes 'tis termed
'*Election*; becauſe he chooſeth one and
'refuſeth another: ſometimes 'tis ſtiled
'*Purpoſe*; becauſe it is not a *ſterile dile-*
'*ction*, but an efficacious decree of con-
'ferring ſome benefit. Lastly, 'Tis cal-
'led a *preparation*; becauſe the Decrees
'of God are as it were pregnant, or

Election not founded on a Præviſion of Faith or Merits.

'bigge with child, till they break 'forth into operation. *Janſenius* having given a general explication of Predeſtination, he paſſeth on (*cap.* 15. to 25.) to the head of the Controverſie to prove *that Efficacious Election, is not founded on any præviſion of merits*: 1. He proves the *abſolutenes* of *Divine Election* from the *Efficacie of Gods will* which reacheth both *end* and *means*, *cap.* 17. 2. From Gods *efficacious Intention* and *Will*, as to the ſalvation of *Infants*, who cannot be ſuppoſed to have any *merits*, *&c. cap.* 19. 3. From Gods admirable *Gubernation* or *Diſpoſition* of all things, ſo as that every thing tends for good to the Elect; which argues a moſt *efficacious Intention* and *abſolute will* of Providence. 4. From Gods *contrary Providence* towards the *reprobate*, *cap.* 20. 5. He takes another Argument from Gods *Efficacious Vocation, according to his own purpoſe*, which extends it ſelf to all the effects of Election, even in infants, which argues an *abſolute purpoſe*, *cap.* 21. 6. Then he concludes (*cap.* 25.) that the very *nature* and *profunditie* of *free Grace* requireth

requireth that the reaſon of the *effuſion* or of the *ſubſtraction* thereof, be fetcht from the very *good pleaſure* of the *Giver*, not from any thing in the perſons to whom 'tis *given*.

§. 26. Of Reprobation.

Hence *Janſenius* proceeds to diſcourſe of *Reprobation*, which he makes to be (according to *Auſtin*) Gods leaving men under their original *damnation*, *&c.* So *Tom.* 3. *de Grat. lib.* 10. *cap.* 2. *&c.* Where explicating the diſtinction given by Moderne Divines of *Reprobation* into *Negative* and *Poſitive*, he concludes the nullitie of this diſtinction, by ſhewing how *negative Reprobation* includes alſo *poſitive*. The like he farther inculcates, *cap.* 3. 'But according to *Auſtin* (addes he) there 'is no *negative Reprobation* to be allowed, becauſe in every *ſigne* or *moment* of Divine account, it ever has 'adjoined to it (by reaſon of the object or perſon on which both falls) 'poſitive *Reprobation*. Then having diſcourſed at large of the *Acts* and *Effects*

'fects of this *positive absolute Reproba-*
'*tion* (*cap.* 5. 9. 13. &c.) he con-
'cludes, *with an Apologie for God his*
'*sovereintie, and just procedure herein,*
(*cap.* 17.) 'It may not (saies he)
'seem a wonder to any, that God
'should *create*, *conserve*, and *governe*
'such a number of *Reprobates* without
'any purpose of saving them. For
'they serve for that purpose to which
'they are meet, and very necessary in
'this state of matters: namely, that in
'them the severitie and justice of
Against Universal Grace. 'Divine Vengeance against sin, as al-
'so the magnitude of *mercie* towards
'the Elect might be shown forth.
'For they who have coined that ex-
'otick kind of Predestination, where-
'in God is exposed and brought in,
'as *ready to powr out his Graces indif-*
'*ferently unto all, that he who will may*
'*free himself*, whilest they seem to lay
'open the bowels of *Election* towards
'all, they do wholly evacuate the
'whole of Gods love towards the
'*Elect*, which is so greatly applauded
'in the Scriptures, and S. *Austin*, &c.
'Lastly,

'Laſtly, *Janſenius* (*fol.* 446.) draws a 'lively and large parallel 'twixt the '*Semipelagians* and theſe New Scholemen or *Moliniſts* in all points of moment 'referring to Grace, *&c.*

§. 27. Againſt Scholaſtick Theologie.

Hence *Janſenius* (as alſo his Comrade St. *Cyran*) entertained a deep diſpleaſure againſt that *abſtruſe*, *cloudy*, and *wrangling* kind of *Theologie* brought in by the Scholemen, in imitation of *Ariſtotle*, *&c.* So *Janſen. Tom.* 2. *de Nat. pur. lib.* 2. *c.* 2. *fol.* 326. Where he ſhewes, how the Scholemen ſuckt in from *Ariſtotle*, their notions of a ſtate of *pure Nature*, *Free will*, *&c.* Thus they joined *Ariſtotle* with *Chriſt*, and his *Philoſophie* with the Scripture, as *Dagon* with the Ark. So again *Tom.* 2. *lib. proæm. cap.* 28. he ſaies, that the 'Scholemen being drunken with the 'love of too much *Philoſophie*, would 'fain digge forth, penetrate, forme, 'and judge of the hidden Myſteries of 'Grace, according to the *rules of rea-* '*ſon*. Hence that *ardor* of queſtioning

'and

'and disputing every thing. Hence 'their Theologie became stuffed with 'an heap of innumerable opinions, by 'which all things, though never so con'trary, are made probable: whence a 'general ἐποχὴ, or *Scepticisme:* for no'thing is more natural, than of *Peri'pateticks* men should become *Acade'micks*, &c. Thus much of *Jansenisme* as I find it delivered by *Jansenius*.

§. 28. The *Jansenists* Dogmes of Faith.

We now proceed to discourse a little of *Jansenisme*, as taken up and maintained by the *Sectators* of *Jansenius*, who in the general touching their sense of *Jansenius*, refer us to the first and third Disquisition of *Paul Ireneus*, as also to the first and fourth part of *Denis Raymond*, 'Wherein (say they) the *Jansenists* have declared exactly what they understand by the *sense of Jansenius*: Moreover how far they symbolize with, and are willing to conforme unto, the expressions of the *Thomists* has been before in the *historick narrative* sufficiently mentioned. But to give some

ſome particular *Dogmes* of the *Janſeniſts* as to faith.

1. They generally (following *Janſenius* and St. *Cyran* herein) begin to have a good eſteem of the *Sacred Scriptures* : and to vindicate much their perfection as the only rule of faith : I met with this expreſſion in one of their Papers, *viz. That it is an hereſie to judge of hereſies without the Word of God.* This farther appears by their late Tranſlation of the Scriptures.

La ſimple Verité a Paris. 1664.

2. As for *Janſenius's* Doctrine touching *efficacious Grace*, they reduce it to this Propoſition maintained by all the *Thomiſts*, viz. *That all the Grace of Chriſt is efficaciouſly productive of ſome effect to which it is nextly ordained, and which God by an abſolute will, intends.* So *Refutation du P. Ferrier c. 4.*

3. Hence they allow not any Grace to be *ſufficient*, but what is alſo *efficacious*. So *Refutat. du P. Ferrier, c. 11. pag. 64.* 'Becauſe (ſay they) this 'word *Grace ſufficient* is not to be found, 'either in the *Scripture*, or in the 'Councils, or in the *Fathers*, &c. 'therefore

'therefore no Jesuit has right to oblige us to make use of it farther than 'we please. And to shew their dislike of this *sufficient Grace*, which the *Molinists* do so much Idolize, the *Jansenists* a while since, in a Shew at *Paris*, framed a Chariot wherein sat two *Virgins*; the one with fair and beautiful fruit in her hands without use, which they called *sufficient Grace*; the other with fruit useful and nourishing, which they stiled *Grace Efficacious*. See their sentiments of Sufficient Grace, *Part* 1.

Of Justification by Faith alone.

4. The *Jansenists* (as *Jansenius* and St. *Cyran* their heads) seem good friends to *Justification by Free Grace*, and *Faith* in the blood of Christ, without any regard to *human merits* as abused in the Popish sense. 'Tis true they make use of the name *merit*, but in no other sense than it was used by *Austin*, without any approbation of the thing, as the ground of Justification. This is manifest not only from their *Books*, but also by their *Practice*. It was the usual method of *Jansenius*,

nius, for the comforting of afflicted conſciences, to ſend them to the *blood of Chriſt alone*: and Mr. St *Cyran* ſeems mighty warme and preſſing on this point. The like inſtances I have had touching others of this perſuaſion in *France*, who being to deal with dying perſons, inſiſted much upon preſſing them to have recourſe to the blood of Chriſt.

§. 29. Their practical Theologie.

Neither indeed are the *Janſeniſts* verſt only in *ſpeculative* and *notional*, but alſo in *practick* and *active Theologie*; eſpecially the chief of them *Janſenius* and St. *Cyran* ſeem to have had a very *deep*, *broad*, *ſpiritual* light and inſight into the Myſteries of the Goſpel, and true Godlines; and I am apt to perſuade my ſelf, they had ſome feeling apprehenſions and inward acquaintance with thoſe choice Goſpel truths, they commend to others. They talk much of ſtudying the *Scriptures*, and acquainting our ſelves with the mind and Spirit of God therein; they preſſe,

preſſe, with ſome affectionate importunitie, to the renouncing our own righteouſneſſe, ſtrength, wiſdom, wills, *&c.* They greatly commend to us ſpiritual povertie, ſoul-humilitie, heart-mortification, ſelf-emptineſſe, and abjection, *&c.* Theſe things they inſiſt upon, not according to the *Monkiſh mode* of external mortification, but in a Goſpel ſtrain, with ſo much meekneſſe of wiſdom, and yet with ſo much ſpiritual paſſion and warmth, as if their words were but ſparks, or ideas of that Divine fire which burned in their hearts. This I have particularly obſerved in Mr. St. *Cyrans* Epiſtles, in reading whereof, and comparing his expreſſions with the Character and Idea I have of his Spirit, and life, I muſt confeſſe I have been much recreated. But thus much of their Doctrine.

The

The *Janſeniſts* begin alſo to have very *moderate* and *favorable perſuaſions* about *Church Diſcipline*; as it appears by theſe particulars. Their principles of Church Diſcipline.

1. They are come now generally to diſavow, not only the *Popes*, but all *humane Infallibilitie*. This is one of the laſt refuges they have made uſe of againſt their adverſaries, as it appears by a Paper of theirs lately publiſht, titled, *Abregé d'un Traitté intitulé l' Illuſion Theologique*. The ſumme whereof they compriſe in this Syllogiſme: 1. That there is no human infallible Judge in matters of Faith.

'*One ought not to hold for Hereticks any, but ſuch as refiſt an Infallible Autoritie in matters of faith. Now its certain, the Pope has not ſuch an Autoritie. Therefore*, &c. *The ſecond Propoſition, adde they, is clear; (as well as the firſt;) for an Infallible Autoritie is Soverein in its kind, and acknowledgeth no ſuperiour*, &c.

2. That the definition of Dogmes belongs to the Word, and the definition of facts to the Church; to which we owe only a submission of respect, not of Faith.

2. Hence they also hold, that the *Definition of Dogmes and submission of faith thereto, belongs only to the Word of God; which they make to be the measure of faith, and seat of all Church-Power.* So the Bishop of *Comenge* in his Letter to the King, *an.* 1664. touching the *Jansenists*, speaks thus of them; 'It is true, *Sire*, that they place 'not in the same rank the submission 'which they render to the Definition 'of *Dogmes*, and that which they ren-'der to the Definition of *particular 'facts*; because the one is a *submiss-'on of faith*, and the other a *submiss-'on of respect*, and of *Discipline*. The 'truth, *Sire*, of things revealed by 'God, may not enter into compari-'son with those not revealed; the '*Dogmes* are revealed, and not *parti-'cular facts*.——We ought there-'fore to separate the *Dogmes* and *facts* 'decided in the Constitutions received 'by the whole Church; to the end 'that we submit to the one with a '*submission of faith*, and to the other 'with

'with a *ſubmiſſion of pure reſpect*. Thus 'alſo the *Janſeniſts* themſelves, in their 'La *ſimple verité*, à *Paris* 1664. 'The 'common light of reaſon (ſay they) 'ſhews, even to the moſt groſſe, that 'two things that are eſſentially ſepa-'rate, as a particular *fact*, and a *Do-'ctrine of faith*, may be alſo ſeparate in 'the creance of believers, &c. Hence 'alſo the *Janſeniſts* aſſert,

3. That the Church has only a *Declarative power*, and that as to *matters of fact* and *Diſcipline*; i. e. *Miniſterial* only, and *ſubordinate* unto that of Chriſt. This is evident by their *La ſimple Verité pag.* 60. 'In the ſtate of this life the 'Church demands of her children no-'thing but love and accord: and the 'obedience ſhe requires of them, touch-'ing the *facts* which ſhe decides, is no-'thing but *modeſtie* and *peace*; not a '*creance* or belief. She commands them 'to believe nothing, but what ſhe has 'learnt of Jeſus Chriſt. She declares to 'them his *Word*, not her own; leaving 'to them, as other things, ſo alſo that

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'*libertie*, which he has given unto them; 'provided, that they looſe not that *re-* 'ſpect, which they owe to their *Mother*, 'and trouble not the union of her 'children. Thus the *Janſeniſts* of the Churches Power and Diſcipline.

4. Libertie of Conſcience.

4. Hence alſo, as it naturally follows, the *Janſeniſts* allow, yea contend for a *Libertie of Conſcience, as to matters of fact, and Eccleſiaſtick determinations about things indifferent*, or things not clearly revealed. This evidently appears by, and flows from what was laſtly mentioned of them: where all that they require to the Churches definitions, is only a *ſubmiſſion of reſpect*; and in caſe of difference in perſuaſions, a *reſpectuous ſilence*, ſo far as the Churches *Peace* and *Unity* requires it, *&c.*

5. Hence

5. Hence alſo we ſee what *Uniformitie*, and *Obedience* they require, as to *Church determinations* about matters of *fact*, (which is the alone object of her power:) namely a *ſubmiſſion of reſpect*, or in caſe of differences a *reſpectuous ſilence* only, not a *ſubmiſſion of faith*. 5. What Uniformitie is requiſite.

6. Hence as to *Church Cenſures* they hold, (*La ſimple Verité pag.* 58.) 'that 'Excommunication implies a penal 'death of the ſoul: and ſeeing this 'death is the laſt of puniſhments, which 'the Church can impoſe, ſhe ought 'not to ordain it, but conformably to 'the Scripture, and holy Decrees, which 'are thoſe of the Spirit of God; for un-'dubitable crimes, and worthy of death, 'againſt thoſe who are convicted. 6. Of Cenſures.

7. Touching *Schiſme*, they hold, that *he is the Schiſmatick, who treats others more Catholick than himſelf, as guilty of Schiſme*. 7. Of Schiſme.

8. Of Heresie. As for Heresie, they say, 1. *'Tis an Heresie to judge of Heresies without the Word of God.* 2. *That 'tis an Heresie to believe, that all those, who have a spice of Heresie, are Heretick.* They make Heresie to consist mostly in the affection; as in their *La simple Verité*, *pag.* 50.

FINIS.

P

ERRATA.

PAge 9. line 24. for *works*, read *Auguſtinus*: p. 15. l. 11. for *au* r. *at*: p. 16. l. 22. r. *Gautruche*: p. 20. l. 22. r. *Janſenius's Auguſtinus*: l. 25. for *againſt* r. *from*: p. 23. l. 27. after *beſides*, adde *that*: p. 53. l. 26. r. *drew*: p. 66. l. 19. for *nos* r. *nobis*: p. 78. l. 10. for *was* r. *has*: p. 81. l. 2. for *it* r. *there*: p. 87. l. 24. r. *Heretical*: p. 93. l. 23. r. *reſt*: p. 139. l. 22. for *by* r. *to*: p. 148. l. ult. for *compleaſant* r. *pleaſant*.